

Prabuddha Bharata

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प्राप्य चरान्निबोधत।

Katha Upa. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

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CONVERSATIONS AND DIALOGUES OF SWAMI VIVEKANANDA.

(RECORDED BY A DISCIPLE.)

[VII—Continued from page 2]

Subjects: *Discussion on the subject of preaching the catholicity of Sri Ramakrishna.—The light in which Swamiji used to regard Sri Ramakrishna.—Swami Yogananda's statement of how Sri Ramakrishna used to regard Swamiji.*

When the meeting had broken up and the members departed, addressing the Swami Yogananda, Swamiji said: "So the work is now begun this way; let us see how far it succeeds by the will of Thakur."

Swami Yogananda— You are doing things in an outlandish way. Would you say Thakur left us any such instructions?

Swamiji— Well, how do you know that all this is not on Thakur's lines? He had an infinite breadth of feeling, and dare you shut him up within your own limited views of life? I will break down these limits and scatter broadcast over the earth his boundless inspiration. He never instructed me to introduce any rites of his own worship. We have to realise the teachings he has left us about religious practice and devotion, concentration and meditation and such higher

ideas and truths, and then preach these to all men. The manifold faiths are only manifold paths. I haven't been born to found one more sect in a world already teeming with sects. We have been thrice blessed with obtaining refuge at the feet of the Master, and we are born to give away his manifold truths to the dwellers of the three worlds.

Swami Yogananda uttered no word of dissent and so Swamiji continued: Time and again have I received in this life marks of his grace. He stands behind and gets all this work done by me. When lying prostrate in the shade of the tree in an agony of hunger, when helpless even to provide myself with a scrap of cloth for *Kaupin*, when resolved on travelling penniless round the world, even then help came in all ways by the grace of Thakur. And again when crowds

jostled with one another in the streets of Chicago to have a sight of this Vivekananda—then also I could digest without difficulty all that honour,—a hundredth part of which would have been enough to turn mad any ordinary man,—because I had the grace of Thakur, and by his will, victory followed everywhere. Now I must conclude by doing something in this country and casting all doubt away,—please help my work; and you will find everything fulfilled by his will.

Swami Yogananda:— Yes, whatever you will, that is fulfilled; and are we not all obedient to your bidding for all time? Now and then I do clearly see how Thakur is getting all these things done through you. And yet, to speak plainly, some misgiving rises at intervals, for as we saw it, Thakur's way of doing things was different. So I question myself: are we really going astray from Thakur's teachings?—and so also I take the opposing attitude and warn you.

Swamiji— You see, the fact is that Thakur is not exactly what the ordinary followers have comprehended him to be. He had infinite moods and phases. Even if you might find out a measure for *Brahmajñana*, the knowledge of the Absolute, you could not find it for his unfathomable mind! Thousands of Vivekanandas may be shaped forth through one gracious glance of his eyes! But instead of doing that, with deliberate purpose, he is getting things done now through me as through a single instrument, and what can I do in this matter, you see?

Saying this, Swamiji left the spot for something else waiting for him, and Swami Yogananda said to the disciple: "Oh, how immense is Noren's faith! Did you hear? Think of it! he says, thousands of Vivekanandas can be formed out of a gracious glance of Thakur! What devotion for the Guru! Had we but one-hundredth of that devotion, we would have felt glorified!"

Disciple— Well, Sir, what did Thakur use to say about Swamiji?

Swami Yogananda— He used to say, "a soul of such wonderful capacity did not ever come into this world in the modern age." Or he would say sometimes, "Noren embodies the *Purusha* aspect of the principle, I embody its *Prakriti* aspect, so, you see, he is, as if my father-in-law's home!" Or, sometimes: "The *Akhanda* state (i. e. the Absolute Indivisible State) is the spiritual level of his being." Or, again: "In that *Akhanda* sphere where even all the gods and goddesses could not hold their being undissolved in Brahman, I saw seven Rishis maintaining their individuality and engrossed in meditation and Noren is one of them in partial incarnation." Or sometimes again: "Narayana, the preserver of the universe, assumed the forms of two Rishis, Nara and Narayana and underwent austerities for the good of the world; Noren is the incarnation of that Nara Rishi." And again he would say: "He resembles Suka-deva, Maya could not touch him."

Disciple— Do you say all these statements are true? Or, perhaps Thakur used to say different things at different times while immersed in superconscious feelings?

Swami Yogananda— His words are all true; from his holy lips a lie would not come even in error.

Disciple— Why then all these varying statements at different times?

Swami Yogananda— Oh, you could not understand. He used to mean that Noren was the collective manifestation of all those forces. Don't you see how in Noren you have the full, combined unfoldment of the Vedic wisdom of the Rishi, the renunciation of Sankara, the great heart of Buddha, the Maya-lessness of Sukadeva and his Advaitic illumination? That's why Thakur used to represent it so variously now and then.

The disciple sat dumb hearing all these words.
(To be continued).

OCCASIONAL NOTES.

QVERYBODY is proud of his own impression of Swami Vivekananda; and it is one of the happiest tasks of life for a student of the Swami to collect these many impressions of many minds. But by piecing them together, you never get at the real greatness of the man. By summing up finites, you never reach infinity; and why? Because the infinite means quite another order of being and it cannot be manipulated as you manipulate things in space and time. It is super-dimensional. So it is with the greatness of Swami Vivekananda, or for that matter, the greatness of any really great man. You do not realise his real greatness from the many impressions of his surface-life left on other minds. You have actually to touch that greatness by soul-communion.

Aye, the living touch of a living, personality is less creative, because it overwhelms,—is less definite, because it idealises your bearings. Living greatness produces the working conviction of its reality, but greatness withdrawn behind to inspire the soul makes its reality sprout out in thousand visible forms. Greatness lives to make others believe, but dies to make others live. In life it is more impressive, in death it is more creative. Face to face impressions of the great, liberate noble impulses of the soul; soul to soul communion releases deeper formative forces which reproduce the deeper harmonies of thought and impulse. The living touch of the master-soul so emphasizes the particulars, that oftener you miss the harmonious expression of truth that he always is.

And was not Swami Vivekananda a harmonious expression of truth? A revelation that did not contradict itself in essentials? Every custodian of Swamiji's memories should

ask-himself this question and try to compare notes with others equally fortunate. It might have been a general principle with Swamiji to encourage everybody to grow along his own line of thought and impulse. But this does not mean his self-committal to all these countless lines of other people's thoughts and impulses. He might have watched over them in sympathy, might have sought to lead them along easy, gentle curves. But how can we call all these forth-goings of a great heart towards the struggles and strivings of others by the name of identities in principle?

And surely Swamiji had his own principles of conduct to go by as a representative of the monastic order he created, as a man among his countrymen, or as a monk beyond all climes and creeds; and if it be said that his character rather spontaneously flowered into constant propriety of conduct and he had therefore no need of principles, then we would say that he did lay down principles for others to follow. A teacher cannot but do that. And these principles are embodied in the teachings he has left us. So here we meet with a very important factor in a correct study of Swamiji, a factor which is best calculated to check and arrange our casual impressions about Swamiji's mind as revealed in his personal dealings and conversations. But even these personal impressions combined and harmonised with studies in his published works may yet fail to show us what Swamiji was as the teacher of a wisdom, a system of truth, which is consistent in all its parts and as a whole, how various soever may be the affairs and problems of life it applies itself to and seeks to solve.

This synthetic wisdom is the greatest need of the hour, for much confusion of thought

has now arisen as to what exactly Swamiji taught to us in respect of our conduct in life. And the very first point that requires to be impressed on our minds is that Swamiji's life and teachings embody a synthetic wisdom, a wisdom that in no case contradicts itself. If only we start with this clear acceptance of Swamiji's self-consistency, we may be expected to correctly understand those principles for which Swamiji stood in life. A master-mind that thinks out of the deepest spiritual experiences can never be supposed to be really self-contradictory. So if people are found to be deriving self-contradictory inspirations or deducing self-contradictory lines of thought from what they take to be Swamiji's teachings, one party or the other must be in the wrong; and the presumption of correctness must be overwhelmingly in favour of that party who succeeds best in representing all the views and teachings left by Swamiji in the perfect harmony of a synthetic wisdom.

Few people habitually care to be self-consistent in their thoughts. Few people have in them the sublimity of reason keeping pace with the flights of their impulses and passions. Few people have the wisdom to rationalise all their sentiments into a system. Naturally therefore few people care to systematise all their impressions of Swamiji's life and teachings and most people add much of their own and subtract much of Swamiji's to formulate their own idea about Swamiji. And then there are many who cannot but allow only so much of Swamiji to flow into their mind and soul as they have need or space for. The chemicals in their minds can combine only with some few elements in Swamiji's teachings, while others have no reaction. That there should be all these various types of recipients is quite natural, and nobody complains of that. But what right has anybody who fails to combine and harmonise in his presentation all the phases of

Swamiji's thought and all the moods of his sentiments to say or think that he represents the synthetic wisdom of Swamiji?

If such arrogance is allowed to run riot on all sides, the inevitable result will be a dissipation of our heritage of Swamiji's wisdom into conflicting forces of thought and conduct. But the highest wisdom of an age may be depended upon to save itself from such dissipation, for it carries with itself a remedy. A revelation for the spiritual uplift of mankind is bound to have its own way of perpetuating itself; and it employs its means thereto not by manipulating merely material or intellectual resources, but by lighting the sacrificial fire of man's spiritual self-consecration. The first sacrificial fire lit by the earliest Vedic sage created and shone upon the whole history of the Vedic ages, for all the achievements of religion and philosophy, of science and industry, of statecraft and war, rose and flourished round the many sacrificial fires kindled from that parent fire of Angira. So it is with the man-making impulse which every great lasting message for mankind carries with itself. And Swamiji's wisdom has this impulse in it in abundance, so that a new order of self-consecrated monks was a necessary outcome.

When human lives offer themselves to be burnt and hammered and shaped on the anvil of Swamiji's inspiration, when we have the thorough self-concentration of human lives on the task of realising Swamiji's greatness, the best means of perpetuating his message becomes assured to us. We have the many impressions of Swamiji carried through life by people who lived with him, we have the many utterances and speeches of Swamiji published in books, but what crowns them all as a factor for perpetuating Swamiji's inspiration is the body of consecrated souls who have renounced every

thing else in life that they may realise Swamiji's greatness and his message. Life perpetuates itself only through life and never through books or intellectual impressions. And the best way to understand life is not to theorise about it but to live it. So it is by trying to live the life Swamiji lived that we can best understand what he was and what he taught, while the study of his books or of impressions left on other minds is but auxiliary to it. And to the same end it is also necessary to start with the conviction that a mind like Swamiji's was never really self-contradictory.

It is all nonsense, for instance, to assert that Swamiji with all his emphatic insistence in his lectures from Colombo to Almora on the spiritual scheme of life for his country has yet ever meant to state in terms of

politics the ideal of renunciation and service he held up for his countrymen. Or, for instance, it is inconceivable that being a representative Sannyasin, living, moving and having his being in that Truth which is beyond all life and death, Swamiji would yet seek to confine all spirituality to the purpose and use of making man's life on earth fuller and richer in its means and details. So during this anniversary, let us try to have a glimpse of that synthetic mind which Swamiji brought to bear upon the problems of his country and those of the world at large, and let us never forget that so long as we do not bring ourselves into spiritual communion and symphony with that synthetic mind, it is idle to expect that any of us would ever be able to speak for Swamiji's wisdom in any real sense, for that wisdom never admits of being represented through inconsistencies.

SWAMI VIVEKANANDA AND POLITICS.

IN the course of his memorable reply to the address of welcome in Calcutta, Swami Vivekananda gave the following utterance to some of the most fundamental convictions of his life:

"Aye, this boy born of poor Brahman parents in an out of the way village, of which very few of you have even heard, is literally being worshipped in lands which have been fulminating against heathen worship for centuries. Whose power is it? Is it mine, or yours? It is none else than the power which was manifested here as Ramakrishna Paramahansa. For you and I, sages and prophets, nay, even Incarnations, the whole universe, are but manifestations of power, more or less individualised, more or less concentrated. Here has been the manifestation of an immense power, just the very beginning of whose workings we are seeing, and before this generation passes away, you will see more wonderful workings of that power. It has come just in time for the regeneration of India, for we forget from time to time

the vital power that must always work in India. Each nation has its own peculiar method of work. Some work through politics, some through social reforms, some through other lines. With us, religion is the only ground along which we can move. The Englishman can understand religion even through politics. Perhaps, the American can understand religion even through social reforms. But the Hindu can understand even politics when it is given through religion; sociology must come through religion, everything must come through religion. For that is the theme, the rest are the variations in the national life-music. And *that* was in danger. It seemed that we were going to change this theme in our national life, that we were going to exchange the back-bone of our existence, as it were, that we were trying to replace a spiritual by a political backbone. And if we could have succeeded, the result would have been annihilation. But it was not to be. So this power became manifest. I do not care in what light you understand this great sage, it matters not how much

respect you pay to him, but I challenge you face to face with the fact, that here is a manifestation of the most marvellous power that has been for several centuries in India, and it is your duty, as Hindus, to study this power, to find what has been done for the regeneration, for the good of India, and for the good of the whole human race through it. Aye, long before ideas of universal religion and brotherly feeling between different sects had been mooted and discussed in any country in the world, here, in sight of this city, was living a man whose whole life was a Parliament of Religions, as it should be.

"The highest ideal in our scriptures is the Impersonal, and would to God every one of us here were high enough to realise that Impersonal Ideal; but, as that cannot be, it is absolutely necessary for the vast majority of human beings to have a Personal Ideal; and no nation can rise, can become great, can work at all, without enthusiastically coming under the banner of one of these great ideals in life. Political ideals, personages representing political ideals, even social ideals, commercial ideals, would have no power in India. We want spiritual ideals before us, we want enthusiastically to gather round grand spiritual names. Our heroes must be spiritual. Such a hero has been given to us in the person of Ramakrishna Paramahansa. If this nation wants to rise, take my word for it, it will have to rally enthusiastically round this name. It does not matter who preaches Ramakrishna Paramahansa, whether I, or you, or anybody else. But him I place before you, and it is for you to judge, and for the good of our race, for the good of our nation, to judge now what you shall do with this great ideal of life. One thing we are to remember, that it was the purest of all lives that you have ever seen, or let me tell you distinctly, that you have ever read of. And before you is the fact that it is the most marvellous manifestation of soul-power that you can read of, much less expect to see. Within ten years of his passing away, this power has encircled the globe; that fact is before you. In duty bound therefore for the good of our race, for the good of our religion, I place this spiritual ideal before you. * *

"From this the idea expands. As you have pointed out to me, we have to conquer the world. That we have to! India must conquer the world,

and nothing less than that is my ideal. It may be very big, it may astonish many of you, but it is so. We must conquer the world or die. There is no other alternative. The sign of life is expansion; we must go out, expand, show life, or degrade, fester and die. There is no other alternative. Take either of these, either live or die. Now, we all know about the petty jealousies and quarrels that we have in our country. Take my word, it is the same everywhere. The other nations with their political lives have foreign policies. When they find too much quarrelling at home, they look for somebody abroad to quarrel with and the quarrel at home stops. We have these quarrels without any foreign policy to stop them. This must be our eternal foreign policy, preaching the truths of our Shastras to the nations of the world. I ask you, who are politically-minded, do you require any other proof that this will unite us as a race? This very assembly is a sufficient witness. * * *

One of the great causes of India's misery and downfall has been that she narrowed herself, went into her shell, as the oyster does and refused to give her jewels and treasures to the other races of mankind, refused to give the life-giving truths to thirsting nations outside the Aryan fold. That has been the one great cause, that we did not go out, that we did not compare notes with other nations,—that has been the one great cause of our downfall, and everyone of you knows that that little stir, the little life that you see in India, begins from the day when Raja Rammohan Ray broke through the walls of that exclusiveness. Since that day, history in India has taken another turn, and now it is growing with accelerated motion. If we have had little rivulets in the past, deluges are coming and none can resist them. Therefore we must go out, and the secret of life is to give and take. Are we to take always, to sit at the feet of Westerners to learn everything, even religion? We can learn mechanism from them. We can learn many other things. But we have to teach them something, and that is our religion, that is our spirituality. For a complete civilisation the world is waiting, waiting for the treasures to come out of India, waiting for the marvellous spiritual inheritance of the race, which, through decades of degradation and misery, the nation has still clutched to her breast. The world is waiting

for that treasure; little do you know how much of hunger and of thirst there is outside of India for these wonderful treasures of our forefathers. * * Therefore we must go out, exchange our spirituality for anything they have to give us; the marvels of the region of spirit we will exchange for the marvels of the region of matter. We will not be students always, but teachers also. There cannot be friendship without equality and there cannot be equality when one party is always the teacher and the other party sits always at his feet. If you want to become equal with the Englishman or the American, you will have to teach as well as to learn, and you have plenty yet to teach to the world for centuries to come. This has to be done."

Carefully read this long quotation, gentle reader, for it contains the whole of what we want to say on the subject of Swami Vivekananda and politics. Every student of Swamiji's clear, unequivocal message to India as embodied in "The Lectures from Colombo to Almora" can make quotations after quotations to place them as parallel passages by the side of the one quoted above. The Swami seemed never tired of drawing a distinction between national work done through politics and national work done through religion. But only our long opening quotation may suffice to explain what Swamiji used to mean exactly by this important distinction and what precise line of work he proposed for his country on the basis of that distinction. So instead of multiplying quotations let us try to understand fully the words quoted above.

But, in the first place, what is politics? The meaning of this term has evidently tended to widen very much with the growth of nationalistic conceptions in modern culture. In Sanskrit literature the term that makes the nearest approach to what we mean to-day, though so variously, by politics, is *Rajaniti* or statecraft. But everybody will complain to-day that the word 'statecraft' conveys a very restricted idea of politics, for modern politics is not simply concerned with how the

state plays its own part in the larger collective life of the country, but it means rather the whole of collective life as organised in all its details by itself. The human mind is not always in the analytic mood to distinguish between the subtler organising forces and the tangible organising processes; so we apply very generally the concept of the political to everything that essentially concerns the collective life.

In one word, in modern history the state has broadened itself more and more to absorb the whole life of the people, who had been fighting all the time to force themselves into the life and the authority of the state. This gradual transformation of the life of the people into state affairs has abolished the distinction between politics and collective life.

But in India we have not got this full-fledged modern state as the central, tangible, embodiment of the collective life and authority of the country; and yet we have borrowed all the conceptions and terms of the modern political life of the West. The inevitable result is a sad confusion of the real issues that confront us here in India with regard to relations that ought to subsist between the state and the people.

But see the wonderful power which words and concepts wield! From the West came into our life the new political terms and concepts, but not those institutions round which they had grown and established themselves. The result was that these terms gradually fired us with a tumultuous enthusiasm to engraft on our native soil the institutions which they implied. And "politics" as used to-day amongst us is one of these dynamic words. It insinuated itself into educated minds all over India and then burst forth into a profound longing for the Western scheme of collective life.

So the word "politics" as used amongst us to-day means the ordering and disposal of the whole collective life of the people through

the power of the state. But politics as *rajani* or statecraft should mean that sphere of the collective life where the power of the state is exercised for protecting and promoting all the collective pursuits of the people as organised on the basis of their collective mission in this world.

Now let us turn to the inspiring words of Swami Vivekananda and try to understand how he declared himself with regard to politics.

The central theme of the whole long quotation is Ramakrishna Paramahansa. Let there be no mistake about that, in the first place. "Him I place before you" is the burden of all the sentiments played upon. And for what? "To study this power, to find what has been done for the regeneration, for the good of India, and for the good of the whole human race through it." So Ramakrishna Paramahansa is not simply a power working for you and me, for the individual that is to say, he is a power working for the uplift of India and of the whole world. And India is not a mere summation of the individuals living therein at any point of time, it is more than that. The collective whole, the *samasthi*, is surely something more than the sum of the individuals or *vyasthis*. And this collective whole in India as an entity by itself has its own history, its own *sanskāras*, its own past Karma. You cannot deny this, and with Swamiji you must say, "The individual lives if the collective whole lives, the individual is happy only if the collective whole is happy, even the existence of the individual is impossible without the collective whole;—this eternal truth is the foundation of the world-life." (*The Modern India*, page 33).

Swamiji, therefore, very properly moots the question as to what Ramakrishna Paramahansa meant for India, for the collective whole which India stands for. And the reply comes without any ambiguity, without any apology: Ramakrishna Paramahansa came to save us, to save the collective life in India

from the death towards which it was just plunging heedless. "But it was not to be. So this power became manifest." What was not to be? Our annihilation. Bold words these, bold of faith! But how is it that we in India were moving towards our annihilation? Is it because famine and pestilence with their heavy toll of human lives have become almost chronic in India? No. Is it because statistics go to prove that we are a dying race? No. Death may not at all come even from such causes, but Swamiji definitely declares that "if we could have succeeded" in doing to ourselves some very definite mischief, "the result would have been annihilation." Now what was this definite mischief we were going to do to ourselves?

The reply to this important question comes from all the sentences beginning from "Each nation has its own peculiar method of work" to "we were trying to replace a spiritual by a political backbone." Never were wiser words uttered anywhere in modern India, and never were they more persistently ignored. What though each nation may have its own peculiar method of work, our platform heroes were half seas over with the wine of the political method! They were not going to take Swamiji at his word, and Swamiji did not so much mind it, because some great enthusiasm for work was then necessary to break the more fatal torpor of centuries. But the hour has long struck when the Western wine of the political method must work off, if we are to steer clear of the yawning death which Swamiji warned us against.

"Each nation has its own peculiar method of work. Some work 'through politics, some through social reforms, some through other lines. With us, religion is the only ground along which we can move." Educated India adopted the ideal of a nation working through politics. They sent forth a political call to their countrymen; they sought to rally them round a political ideal. Their aspiration was to work for the people through the power of

the political state. So their programme began with efforts to participate in this power of the state. They tried to get everything that is good for the people through the government. In one word, they adopted out and out the political method of work. And Swamiji says: "With us, religion is the only ground along which we can move." But we in our work left this ground untrodden. We did not seek to rally the people on this ground with the rallying cry of religion in its unity and round the rallying centre of our collective spiritual interests. We did not see how this rallying centre, this only foundation of our nationality, would naturally require us to promote every other collective interest in our country to the extent of its subserviency to itself. We did not see how in this way only we should have an organisation of life in India on a national scale. For "the Hindu can understand even politics when it is given through religion; sociology must come through religion, everything must come through religion." Aye, religion is the nation-builder in India, and religion should give us all the politics we need have, all the social reconstruction we need have, all the economic efficiency we need have and all the education we need have. *Everything must come through religion, nothing should come to us of itself.* And the great mistake we have been making all along is that we want politics to come to us of itself and we want everything else to come to us through politics. That is why we cry ourselves hoarse over Home Rule, over Self-government, little thinking how by that we are fatally neglecting the measure of home rule or self-government that is already ours in the fundamental sphere of our collective life, namely that of religion. Home rule in this sense is India's eternal ideal, and Home Rule in the political sense will never essentially matter. India must be ever left free to live her spiritual life, and this essential freedom of India should determine her political interests which any Govern-

ment may co-operate to promote and protect. The very life-principle of India is in religious freedom, and political freedom is not essential, for were it not so, India would have been dead and gone long long ago. "For that is the theme, the rest are the variations in the national life-music." So long as India is free to live up to her spiritual mission in this world, she *lives*, her life-music goes on, and variations are bound to come in as the theme rises to the fullness of feeling. But, please, don't seek to change the theme by raising a new rallying cry from the ground of politics.

And we were going to do this very mischief. "It seemed we were going to change this theme in our national life, that we were going to exchange the backbone of our existence, as it were, that we were trying to replace a spiritual by a political backbone." Here is the most probing criticism of the political method of our public life in India, the method of our many congresses and conferences. We are going to replace the whole backbone of our existence,—the maddest craze that ever befooled the human mind. And think of it, this madness we are not yet aware of!

The backbone develops and supports all the other bones of a moving animal; so religion develops and organises all the other pursuits of the Indian life, while politics does the same thing in the case of a Western nation. But just as there can not be any exchange of backbones in the case of a living creature, so India can never replace religion by politics as the all-creative and organising principle of her collective life. And Swamiji says, we were going to attempt this impossibility and had we succeeded, "the result would have been annihilation." It was to avert this terrible fate that Ramkrishna Paramahansa, according to Swamiji, embodied in himself the whole of our religious inheritance revealing that universal aspect of religion which is

to become the principle of our national unity and eventually the lasting principle of human solidarity. This greatest miracle and marvel of the modern age embodies not only the power that will unify India and thus nationalise her life, but also that spiritual impulse that will carry India to the world outside to fulfil her great mission in history.

"From this," says Swamiji, "the idea expands. As you have pointed out to me, we have to conquer the world, and nothing less than that is my ideal." "For a complete civilisation the world is waiting, waiting for the treasures to come out of India, waiting for the marvellous spiritual inheritance of the race, which, through decades of degradation and misery, the nation has still clutched to her breast. The world is waiting for that treasure; little do you know how much of hunger and of thirst there is outside of India for these wonderful treasures of our forefathers. * * Little do we understand the heart-pangs of millions waiting outside the walls, stretching forth their hands for a little sip of that nectar which our forefathers have preserved in this land of India."

Thus is laid before us by Swamiji the chart of India's foreign policy. "If you want to become equal with the Englishman or the American, you will have to teach as well as to learn, and you have plenty yet to teach to the world for centuries to come." It is India's method to organise herself for something that is lasting. She organises herself to teach, she organises herself to learn, but she will never organise herself to compete in material power. And equality in such competition is treacherous. It is always tending to collapse, to change into enmity. But the equality through such "give and take" as Swamiji proposes lasts beyond the fortunes and ficklenesses of political ties. So India will develop her foreign relations not in terms of politics, but in those of the deepest concern of human life.

And all this is not mere dream. It is rather the whole meaning of Indian history making itself articulate, and Swamiji by his life and utterances lived and voiced forth the India that is going to be. In this India of Swamiji, the India that is going to announce herself, we shall have the *rajaniti* of Indian conception and not the politics of the Western Armageddon. In this *rajaniti* the state protects and co-operates while the people live their life for and through religion. They have only a particular sphere of politics or *rajaniti* where this protection and co-operation of the Raj are given and received,—where such interests in the various pursuits of the people as require the protection of the Raj are interpreted through their representatives. This is essentially all the politics that comes to us through our religion, all the politics that our religion requires us to assure ourselves of. Our politics must see to it that we live unhampered the life, the spiritual mission, that it owes in this world. Our politics can never be the politics of a political democracy free to compete for the world's wealth and power. Our politics promotes the material pursuits of life only in the interest of our spiritual aim and mission in this world. We may afford to live plainly for we are proud to live for others. Long, long ago, India abhorred to be a political entity in this world, and all the tinsel-glitter of political power around us cannot make us go back on that choice, that abhorrence. So if in response to the call of the modern age, India rises to organise herself, that organisation will be a rally of her people with all their various pursuits in life round the eternal spiritual mission, of their country, and thrice blessed is the British power in India that it has been called upon to exercise its supreme state functions to help this unique, wonderful nationalisation of Indian life.

SWAMI VIVEKANANDA AND THE WORLD-WAR

THE great suction of the war is working and nation after nation in the West is being hurled headlong into its vortex. Standing before this terrible conflagration in which all that is human in the civilisation of centuries is being set ablaze, we hear the prophetic words of Swami Vivekananda coming back to us in all their significance: "The whole of the Western world is on a volcano which may burst tomorrow, go to pieces tomorrow"!

Yes, his clear warning went forth twenty years ago: "The whole of Western civilisation will crumble to pieces in the next fifty years if there is no spiritual foundation. It is hopeless and perfectly useless to attempt to govern mankind with the sword. You will find that the very centres from which such ideas as government by force sprang up are the very first centres to degrade and degenerate and crumble to pieces. Europe, the centre of the manifestation of material energy, will crumble into dust within fifty years, if she is not mindful to change her position, to shift her ground and make spirituality the basis of her life."

The sword is the symbol of material power, and before the evolution of modern nations in the West, it was the sword of individuals which used to govern the people and after the evolution of modern nations, it is the sword of the nation which governs the people and presides over international dealings. Modern nations have been piling up their millions to keep the sword ready to strike, and what wonder that the tremendous clash of swords towards which things have been steadily moving in the West for the last few centuries has at last come with all its crushing force!

You reap what you sow. The West has been sowing the sword in its science, in

philosophy, in life, and the harvest has been rich beyond expectation. Science has been mad for power over matter, and matter, the great witch, gave up her secrets to bring comfort to human body and meant them really to be secrets to bring death to it in the long run. Science made man live upon matter, and must end now by having him lived and fed on by matter herself.

Nature gave man the means of life, not for the sake of those means but for the sake of the life. But see the foolishness of man! He began not to use nature for the sake of life but to use life for the sake of wresting from nature more and more of the means of life, till the means began to crush their end. This is the story of the West in a nutshell, the long and short of the matter.

We witness in the war to-day this blood-thirsty recoil of the means of life on life itself. Everything divine in man has been obscured. Even the one God of religion has been spirited away, and in His place we have the fighting tribal gods of Hebrew history, the mailed clan gods who rejoiced to dip their mailed fists in one another's blood. For each fighting nation is swearing by its own god who is to lead its hosts in righteous wrath and sacrifice, and each is fighting and dying for his sake! The resurrection of the old tribal gods, indeed! And like oases in the desert, the grandeur of life reckless of itself, the consoling touch of the Beyond in bereavements, the missions of mercy going forth towards the battlefields, serve the more to bring out the relentlessness of deliberate massacres.

The means of life, as we have been saying, are overpowering and crushing life with a vengeance. And still the overtopping motto of Western thought is "make life fuller and richer," meaning by this fullness and richness,

the fullness and richness of the means of life. Furrow and dig into the earth, churn the oceans, flap all the enveloping air, trim the high rocks, train the flowing streams and tramp the poles, for everything may and therefore must yield its quota to enrich the where-withals of life. Life consists in living up to the ever-multiplying means of life. The deepest note rising from the deepest culture of the modern arts and sciences is the self-forgetful enthusiasm to bring the light of science and art into the life of all men irrespective of clime, creed or race; and even this enthusiasm to see human life in all its haunts and walks wedded to the silent but active spirit of science errs on the side of a false secularism which it fails to suspect.

Man first made his own science while growing his food, weaving his cloth or building his house. He had his own science when extracting the necessities of his simple life from nature. Even he had his makeshifts and devises to cope with the caprices of nature, and nature could defeat his resourcefulness almost as seldom then as now. But idler men pried into all this folklore, plagiarised it and polished it up into what they labelled as science. Then by a clever mimicry of first-hand dealings with nature, a mimicry given the exalted name of experimentation, the original knowledge was sought to be developed, far away in the proud studies of the rich. This manufactured science was then thrust on the worker on land, water and rock, and he began to lay on nature the hand of lust. For the old tiller of the soil or the plier of his tool had the feeling of a sacred covenant with nature so that his contentedness in his needed capacity to earn his physical needs corresponded with nature's condescension to yield him her secrets. But when science or book-learning came, it fired his lust for more he might earn and changed his whole attitude towards nature, for she was now something that existed only to be exploited by him. So, much of these energies

of his life that were meant to be engaged in intensifying the inner life rushed out now for grabbing more and more of the means of life.

Modern science, therefore, was not all un-mixed good. It always tended to fly off with man at a tangent from that spiritual orbit of life which the old spirit of renunciation had drawn out for him. "Two great problems," declares Swami Vivekananda, "are being decided by the nations of the world. India has taken up one side, and the rest of the world has taken up the other side. And the problem is this; who is to survive? What makes one nation survive and others die? Should love survive or hatred, should enjoyment survive or renunciation; should matter survive or the spirit, in the struggle of life?"

* * Our solution is renunciation, giving up, fearlessness and love, these are the fittest to survive. Giving up the senses makes a nation to survive." And again: "We have, as it were, thrown a challenge to the whole world from the most ancient times. In the West, they are trying to solve the problem how much a man can possess, and we are trying here to solve the problem on how little a man can live. This struggle and this difference will still go on for some centuries. But if history has any truth in it, and if prognostications ever prove true, it must be that those who train themselves to live on the least and control themselves well, will in the end gain the battle, and that those who run after enjoyment and luxury, however vigorous they may seem for the moment, will have to die and become annihilated. There are times in the history of a man's life, nay, in the history of the lives of nations, when a sort of world-weariness becomes painfully predominant. It seems that such a tide of world-weariness has come upon the Western world. There too, they have their thinkers, their great men; and they are already finding out that this race after gold and power is all vanity of vanities; many, nay most of the cultured men and women there, are already

weary of this competition, this struggle, this brutality of their commercial civilisation, and they are looking forward towards something better. There is a class which still clings on to political and social changes as the only panacea for the evils in Europe, but among the great thinkers there, other ideals are growing. They have found out that no amount of political or social manipulation of human conditions can cure the evils of life. It is a change of the soul itself for the better, that alone will cure the evils of life. No amount of force, or government, or legislative cruelty will change the conditions of a race, but it is spiritual culture and ethical culture alone that can change wrong racial tendencies for the better."

Here lies the most important secret of the successful conduct of life, both individual and collective: "It is a change of the soul for the better that alone will cure the evils of life." By improving the means of life, by striving with them through the legislature or the state, you can never improve life itself, unless there is at the bottom of all some spiritual force working for the improvement of the soul. So long as this spiritual force freely works in life, it has the fullness of its vitality, it *lives*, no matter whether it lives with a maximum of its means or with a minimum. Such maximum or minimum of means is an external accident of life. "Happiness and misery," say the Sanskrit books, "whirl round and round like a wheel." There is a rythm in man's external circumstances, and life's superstructure has its rise and fall, its night and day. That race or country lives indeed who lives through it all, whose life outlives all the ebb and tide of its means. And this is why Swamiji asserts, "It must be that those who train themselves to live on the least and control themselves well, will in the end gain the battle, and that those who run after enjoyment and luxury, however vigorous they may seem for the moment, will have to die and become annihilated."

The great scientific civilisation of the West is already tottering to its fall, because, as we have said, it allowed its science to lay all the emphasis on the external means of life, making their improvement the standard for valuing religion and everything else. By life it meant only that secondary area of life where we pursue life's means and wherewithals, and that primary area of life was ignored where we live to rise beyond life and death, to lose touch with everything mortal, to posit the immortal, the eternal in us. These deathless varieties of life are unaffected by the enrichment and impoverishment of life's paraphernalia. Their harmonies are beyond the blows or smiles of earthly fortunes. They really constitute man's life hereon earth, and fortunate for ever is the race or nation who builds on them. The modern cry of "life, fuller life" is snivelling silliness, if by life we mean the hot pursuit of its means and not the inward stand we have to make in everything we do or think on the primary area of life stretching clear beyond the surface-life of the senses.

This bold inner stand is the keenest and boldest of human achievements. It is the crowning effort and achievement of human life and its deeper grandeur all the surface effervescence of other human efforts and achievements, in science, commerce, in all the wonderful organisation of life's means, does not even touch. But the grandeur of this human achievement is silent and invisible. "The history of our race," declares Swamiji "shows that India has always been most active. To-day, we are taught by men, who ought to know better, that the Hindu is mild and passive, and this has become a sort of proverb with the people of other lands. I discard the idea that India was ever passive. Nowhere has activity been more pronounced than in this blessed land of ours, and the great proof of this activity is that our most ancient and magnanimous race still lives, and at every decade in its glorious career seems

to take on fresh youth—undying and imperishable. This activity manifests here in religion; but it is a peculiar fact in human nature, that it judges others according to its own standard of activity. Take, for instance, a shoemaker. He understands only shoe-making and thinks there is nothing in this life except the manufacturing of shoes. A bricklayer understands nothing but brick-laying and proves this alone in his life from day to day. And there is another reason which explains this. When the vibrations of light are very intense, we do not see them, because we are so constituted that we cannot go beyond our own plane of vision."

And Europe has to rise beyond her modern plane of vision, where nothing counts unless it conduces to material power and wealth. The whole organisation of life there has become a big secularising apparatus, and religion caught up in its wheels drops off all its spiritualising force and authority. With religion thus diluted into a tool in the hands of lust for power and wealth, nations lost all control over the brute in human nature and the noble outlook of a common, all-inclusive humanity. The inevitable result was this war, unprecedented in its crushing fury and over-spreading contagion. The master-spring of all this stupendous recoil and relapse into brutality lies in the secularising of religion. And through every shot that is fired, through every round of powder that explodes on land or sea or air, through all the hungering of angry waves for human life and its costly equipments, through all the terrible thirsting of the earth for human blood the great nemesis is working. It matters not how you and I, Jack and John, feel about the war; we may have our thousand and one little viewpoints. There may be a perfect medley of cries for justice, for righteous revenge, for the glories of self-sacrifice, for the unearthly glow of life offered with marvellous steadiness, with wonderful single-mindedness; for the consoling touch of heaven in grief bravely

borne, and for the thousand other thoughts and sentiments which flash up like bright, serene blades of flame that play on the top of a wide conflagration seizing upon the green, verdant earth with the blind, relentless might of a tyrant and leaving it all black, shapeless, dreadful and desolate. The war is at the bottom of it such a conflagration of revengeful wrath, of the hatred of man against man, and it is burning down heapes of riches and comforts on which man has been for long counting and priding himself. So the great outstanding fact is that with the lancet of hatred a good deal of blood-letting is going on in man, the sort of bad blood which made Europe fat and kicking. And the lancet does not stop for the sake of the fine phrases the patient is talking. They do not take off its edge, only they may beguile a little the horror of the operation. So all the religion the fighters are talking or feeling to-day, is not any real reaction from hatred, but it is a sort of religion with which this hatred is spicing its food.

But the reaction is sure to come, and nobody can say that all indications of it are absent yet. To right the tremendous wrong done to religion for centuries, a new era of its restoration has to be ushered into the West. And Swami Vivekananda preaching the wonderful gospel of his Master was not simply the John the Baptist of this era of restoration; he came as its knock on the door of human heart and waits outside to announce himself fully over the dying echoes of the war-guns. All the blind ferment of conceit and vanity over the power and riches of the world must first work itself off, before Europe can develop the proper attitude to receive the wisdom of the East, and no process can be quicker and more thorough for this purpose than that of this tremendous explosion of a war. And when Europe turns her heart, emptied of its pride, towards the solace of religion, the wisdom on which only may rest the fabric of everlasting life, the

voice that has already gone forth wandering over the earth and waited at her door will re-announce itself and will be heard in all its deepest import.

EPISTLES OF
SWAMI VIVEKANANDA.

CVIII.

(Translated from Bengali.)

Gazipur,
4th Feb. 1890.

Dear Sir,

Received your note, and due to supremely good fortune, I have obtained an interview with Babaji. A great sage indeed!—It is all very wonderful, and in this atheistic age, a towering representation of marvellous power born of Bhakti and Yoga! I have sought refuge in his grace, and he has given me hope,—a thing very few may be fortunate enough for. It is Babaji's wish that I stay on for some days here and he would do me some good. So following this saint's bidding I shall remain here for some time. No doubt, this will also give you much pleasure. I don't just mention them in letter, but facts are very strange indeed,—to be disclosed when we meet. Unless one is face to face with the life of such men, faith in the scriptures does not grow in all its real integrity.

Yours etc.

Vivekananda.

CIX.

(Translated from Bengali.)

Gazipur,
7th Feb 1890.

Dear Sir,

I feel very happy to hear from you just now. Apparently in his features, the Babaji is a Vaishnava, the embodiment, so to speak,

of Yoga, Bhakti and humility. His dwelling has walls on all sides with a few doors in them. Inside these walls, there is one long underground burrow wherein he lays himself up in Samadhi. He talks to others only when he comes out of the hole. Nobody knows what he eats, and so they call him Pavhari* Baba. Once before, he did not come out of the hole for five years, and people thought he had given up the body. But now again he is out. But this time he does not show himself to people, but talks from behind the door. Such sweetness in speech I have never come across! He does not give a direct reply to questions, but says, "what does this servant know;" but then fire comes out as the talking goes on. On my pressing him very much he said, "Favour me highly by staying here some days." But he never speaks in this way; so from this I understood, he meant to reassure me; and whenever I am importunate, he asks me to stay on. So I wait in hope. He is a learned man no doubt, but nothing in the line betrays itself. He performs scriptural ceremonials, for from the full-moon day to the last day of the month, sacrificial oblations go on. So it is sure, he is not retiring into the hole during this period. How can I take his consent,† for he never gives a direct reply; he goes on multiplying such expressions as "this servant," "my fortune" and so on. If you yourself have a mind, then come sharp on receipt of this note. Or after his passing away, the keenest regret would be left in your mind; in two days you may return after an interview, I mean a talk with him *ab intra*. My friend Satis Babu will receive you most warmly. So, do come up directly you receive this; I shall meanwhile let Babaji know of you.

Yours etc.

Vivekananda.

* i. e. one living on air.

† i. e. for something the Benares correspondent must have proposed.

P. S. Even though one can't have his company, no trouble taken for the sake of such a great soul can ever go unrewarded.

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CX.

(*Translated from Bengali.*)

Gazipur,
13th Feb. 1890.

Dear Sir,

I am in anxiety to hear of your illness. I am also having some sort of a pain in the loins which being aggravated of late gives much trouble. For two days I could not go out to meet Babaji, and so a man came from him to enquire about me. For this reason, I go to-day. I shall convey your countless complements. Flashes come out, that is, facts about a wonderful devotion to Guru and resignation; and such amazing endurances and humility I have never seen. Whatever good things I may come by, be sure, you have your share in it.

Yours etc.

Vivekananda.

—
CXI.

(*Translated from Bengali*)

Gazipur,
14th Feb. 1890.

Dear Sir,

In my note of yesterday I perhaps forgot to ask you to return brother S—'s letter. Please send it. I have heard from brother G—. He is now in Rambag Samadhi, Srinagar, Kashmir. I am greatly suffering from lumbago,

Yours etc.

Vivekananda.

P. S. R— and S— have come to Brindaban after visiting Omker, Girnar, Abu, Bombay and Dwarka.

THE FINISH

[The poem quoted below was sent to a California Paper, from which we quote it, a few days before the death of the author's husband.—Ed.]

Out of that wonderful world where God is,
The Lords of Karma the path have shown.
And given us lessons to learn in bodies—
Oh, many the bodies our souls have known!
In gem, and blossom, and sentient being,
In dull cave dweller and thinking man,
All things knowing, and feeling, and seeing—
This is the purpose and this the plan.

Forms are fashioned in wide world places
From flame and ether and common clay;
While egos wait in the high star spaces
Till the call shall come, which they must obey.
Oh, never a wish or a hope lies hidden
Of good or evil in any heart.
But back to earth shall the soul be bidden
To live out its longing and play its part.

Grief and pleasure and joy and sorrow,
Out of old sowings we gather them all—
And the seed of to-day we shall harvest
tomorrow,
When our souls come back at the karmic call.
Over and over the lesson learning,
Till, letter perfect, and meaning clear—
Back on the spiral pathway turning
We carry the knowledge we gathered here.

—
The thought of that last journey back to Him
When there is no more longing or desire
For anything but God left in my soul
Shine in the distance like a great white flame—

I think the way will lead through golden clouds
Skirting the shores of seas of amethyst
And winding gently upward; past old worlds,
Where body after body was outlived;
Past Hells and Heavens, where I had my day
With comrade Spirite from the lesser spheres

And paid my penalty for every sin
 And reaped reward for every act ;
 Past Realms Celestial and their singing hosts
 (Where once I chanted with the cherubim)
 Out into perfect silence. Suddenly
 An all enveloping vast consciousness
 Of long, long journeys finished ; one more turn
 Then glory, glory, glory infinite
 And selfhood lost in being one with God.
 The ray once more absorbed into the Sun.
 The cycle done.

ELLA WHEELER WILCOX.

WHAT ARE THE TANTRAS?

BY ARTHUR AVALON.

A very common expression is "The Tantra"; but its use is often due to a misconception and leads to others. For what does Tantra mean? The word denotes injunction (Vidhi) regulation (Niyama) Shastra generally or treatise. Thus Shangkara calls the Sangkhya, a Tantra. We cannot speak of "The Treatise" nor of "The Tantra" any more than we can or do speak of the Purana the Samhita. We can speak of the Tantras as we do of the Puranas. These Tantras are Shastras of what is called the Agama. Then what is the Agama? In a review of one of my works in this paper it was suggested that the Agama is a class of Scriptures dealing with the worship of Saguna Ishvara which was revealed at the close of the age of the Upanishads and introduced partly because of the falling into desuetude of the Vaidik Achara and partly because of the increasing numbers of persons entering the Hindu fold who were not competent (Adhikari) for that Achara. This seems to me likely to be cor-

rect. I will not however deal with this historical question beyond noting the fact that the Agama is open to all persons of all castes and both sexes and is not subject to the restrictions of the Vaidika Achara.

The Agamas are divided into two main groups according as the Ishtadevata worshipped is Shiva or Vishnu. The former is the Shaivagama and the latter the Vaishnava Agama or Pancharatra. This is the Scripture to which the Shrimad Bhagavata refers as Sattvata Tantra in the lines.

Tenoktang sãttvatang tantram
 Yat jnãttvã muktibhãg bhavet
 Yatra strishũdradãsanãg
 Sangskãro vaishnavah smritah

According to a quotation which has been given me from the Vayu Samhita the latter speaks of a twofold Shaivagama namely one which is based on Shruti and another independent of it

Shaivãgamopi dvividha shrauto shrauta-
 shcha sangsmritah
 Shrutisãramayah shrautah svatantrastvita-
 romatah.

We must however in all cases distinguish between what a School says of itself and what others say of it. So far as I am aware all the Agamas, whatever be their origin, claim to be based on Shruti though of course as different interpretations are put on Shruti those who accept one interpretation are apt to speak of differing Schools as heretical. These main divisions again have subdivisions. Thus there are several schools of Shaivas; and there are Shaktas. There is for instance the Northern Shaiva School called Trika of Kashmir in which country at one time the Tantra Shastra was very prevalent. There is again the Southern Shaiva school called Shaiva-siddhanta. The Shaktas who are to be found throughout India are largely prevalent in Bengal and Assam. The Shaktas belong to the Shaiva group. Shiva and Shakti are one and he who worships one necessarily worships

the other. But whereas the Shaiva predominantly worships Shiva, the Shakta predominantly worships the Shakti side of the Ardhanarishvara murti which is both Shiva and Shakti. The philosophical basis of those Shaktas who are Agamavadins is the Shaiva doctrine of the thirty six Tattvas. These are referred to (Ch. VII) in the Tantra so well known in Bengal which is called Kularnava. They are also referred to in other Shakta works and their commentaries such as the Anandalahari. The Sharada Tilaka a great authority amongst the Bengal Shaktas is the work of Lakshmanacharyya an author of the Kashmir Shaiva school. The latter school as also the Shaktas are Advaitins. The Shaiva Siddhanta and Pancharatra are Vishishtadvaita. There is also a great body of Buddhist Tantras of differing schools. Now all these schools have Tantras of their own. The original connection of the Shaiva schools is shown amongst other things by the fact that some Tantras are common such as Mrigendra and Matanga Tantras. It has been asserted that the Shakta school is not historically connected with the Shaivas. No grounds were given for such a statement. The two are on the contrary intimately connected as any one who knows Shakta literature may find out for himself. In fact much of Shakta literature is unintelligible to one unacquainted with the Shaiva Darshana. The Shaktas have again been divided into three groups. Thus Pandit R. Ananta Shastri in the Introduction to his edition of the Anandalahari speaks of the Kaula Shastras with sixty four Tantras; the Mishra with eight Tantras; and the Samaya group which are said to be the most important of the Shakta Agamas of which five are mentioned. This classification purports to be based on the nature of the object pursued according as it belongs to one or other of the Purushartha. As so explained the classification seems too neat and artificial to be altogether historically accurate. I express here no opinion on the point.

Pancharatra literature is very considerable, one hundred and eight works being mentioned by the same Pandit in Vol. XIII. p. 357-363 of the "Theosophist". I would refer the reader also to the very valuable and recent edition of the Ahirbudhnya Samhita by my friend Dr. Otto Schrader with an Introduction by the learned Doctor on the Pancharatra system where many Vaishnava Tantras and Samhitas are cited. The Trika school has many Tantras of which the leading one is Malinivijaya Tantra. The Svachchhanda Tantra comes next. My friend Jagadisha Chandra Chattopadhyaya Vidya-varidhi has written with learning and lucidity on this school. The Shaivasiddhanta has twenty eight leading Tantras and a large number of Upagamas such as Taraka Tantra, Vama Tantra and others which will be found enumerated in Nallasvami Pillai's "Studies in Shaiva Siddhanta" (p. 294) and Sivajnana-siddhiyar (p. 211). There is thus a vast mass of Tantras in the Agamas belonging to differing schools of doctrine and practice.

When these Agamas have been examined and are better known it will be found that they are but variant aspects of the same general ideas and practices. As instances of general ideas I may cite the following:—the conception of Deity as a supreme Personality (Parahanta) and of the double aspect of God in one of which He really is or becomes the Universe; a true emanation from Him in His creative aspect; successive emanations (Abhasa; Vyuha) as of "fire from fire" from subtle to gross; doctrine of Shakti; pure and impure creation; the denial of unconscious Maya such as Shangkarā teaches; Doctrine of Maya Kosha and the Kanchukas (the six Shaiva Kanchukas being represented by the possibly earlier classification in the Pancharatra of three Samkocha): the carrying of the origin of things up and beyond Purusha-Prakriti; acceptance at a later stage of Purusha-Prakriti, the Sangkhyā Gunas, and evolution of Tattvas as applied to the

doctrine of Shakti; affirmance of reality of the Universe; emphasis on devotion (Bhakti); provision for all castes and both sexes.

Instances of common practice are for example Mantra, Bija, Yantra, Mudra, Nyasa, Bhutashuddhi, Kundaliyoga, construction and consecration of temples and images (Kriya), religious and social observances (Charya) such as Ahnika, Varnashrama, Dharma, Utsava; and practical magic (Maya yoga).

Where there is Mantra, Yantra, Nyasa, Diksha Guru and the like there is Tantra Shastra. In fact one of the names of the latter is Mantra-Shastra. With these similarities there are certain variations of doctrine and practice between the schools. Thus as I have already said neither the Southern Shaivasiddhanta nor the Pancharatra are Advaita whereas the Northern Shaivagama and the Shakta doctrine are; for both hold that Jivatma or Paramatma are one as Shangkarā's school also teaches. Necessarily also even on points of common similarity there is some variance in terminology and exposition which is unessential. Thus it is of no account whether with the Pancharatra we speak of Lakshmi, Shakti, Vyūha, Samkocha or whether in terms of other schools we speak of Tripurasundari and Mahakali, Tattvas and Kanchukas. Again there are some differences in ritual which are not of great moment except in one and that a notable instance. I refer to the well-known division of Shaktas into Dakshinachara and Vamachara. The antinomian Sadhana of the latter, (which I may here say is not usually understood) has acquired such notoriety that to most the term "The Tantra" connotes this particular worship and its abuses and nothing else. I may here also observe that it is a mistake to suppose that such doctrines and practices are aberrations peculiar to India. A Missionary wrote to me some years ago that this country was "a demon-haunted land." There are Demons here but they are not the only inhabitants; and what is found here has existed elsewhere.

The antinomian doctrines and practices of the extremist schools are similar to those of certain Western sects notably views and practices attributed to the Brethren of the Free Spirit. Antinomianism as an universal phenomenon is the extremist application of so called "Pantheistic" doctrines which as doctrines are held even by those who reject such practical application of them. For though this does not seem to be recognised it is nevertheless the fact that these rites are philosophically based on doctrines which are the common property of all monistic schools. The difference consists in the fact that these common doctrines are practically applied in extremist fashion contrary to the ordinary forms of Dharma which under certain conditions these Sadhakas claim to surpass. Even on this antinomian side it seems to me that there are differing schools. Now it is this extremist doctrine and practice limited at all times to a few which has come to be known as "The Tantra." Nothing is more incorrect. This "left wing" is but one division of the Shaktas who again are but one section of the numerous followers of the Agamas, Shaiva and Vaishnava. Though there are certain common features which may be called Tantrik one cannot speak of "The Tantra" as though it were one entirely homogeneous doctrine and practice. Still less can we identify it with the particular practices and theories of one sect only. Further the Tantras are concerned with Science, Law, Medicine and a variety of subjects other than spiritual doctrine or worship. What their general significance is on the latter head I will explain in another article.

A. A.

Every desire is fraught with evil, whether the desire itself be good or evil. It is like a dog jumping for a piece of meat which is ever receding from his reach, and dying a dog's death at last. Do not be like that. Cut off all desire,—Swami Vivekananda.

A MESSAGE TO GARCIA.

[The small pamphlet which we are reproducing below is the present which a great American friend of Swami Vivekananda is making to the readers of the Prabuddha Bharata on the joyous occasion of Swamiji's birthday anniversary.

The author's "Apologia" will show the wonderful popularity of the pamphlet all over the world. But that is not our main apologia for reprinting it. Everybody in any practical business, great or small, knows in India, how difficult it is to get men who can be depended upon to carry their "Message to Garcia." There is so much of faltering and wavering, doubting and arguing, over every bit of work one is asked to do by a father, a teacher or any taskmaster in India that the teaching contained in the pamphlet need have no apologia at all for us. It is because we learn so little the art of obeying that we have to regret in India the lack of good leading in every sphere of life, for those can never lead who never obeyed.

The author Elbert Hubbard was in U. S. A. a very widely known writer, noted for his racy, vigorous style which came into vogue with his magazine, *The Philistine*. He built up his great reputation in life intertwined with a romance, but he rose to be a trusted maker of men, till with his wonderful co-adjutor, a heroic wife, he went down with the *Lusitania*, out of the stage for good.—Ed. P. B.]

Apologia.

This literary trifle, *A Message to Garcia*, was written one evening after supper, in a single hour. It was on the Twenty-second of February, Eighteen Hundred Ninety-nine, Washington's Birthday, and we were just going to press with the March *Philistine*. The thing leaped hot from my heart, written after a trying day, when I had been endeavouring to train some rather delinquent villagers to abjure the comatose state and get radio-active.

The immediate suggestion, though, came from a little argument over the teacups, when my boy Bert suggested that Rowan was the real hero of the Cuban War. Rowan had gone alone and done the thing—carried the message to Garcia.

It came to me like a flash! Yes, the boy is right, the hero is the man who does his work—who carries the message to Garcia.

I got up from the table, and wrote *A Message to Garcia*. I thought so little of it that we ran it in the Magazine without a heading. The edition went out, and soon orders began to come for extra copies of the March *Philistine*, a dozen, fifty, a hundred; and when the American News Company ordered a thousand, I asked one of my helpers which article it was that had stirred up the cosmic dust.

"It 's the stuff about Garcia," he said.

The next day a telegram came from George H. Daniels, of the New York Central Railroad, thus: "Give price on one hundred thousand Rowan article in pamphlet form—Empire State Express advertisement on back—also how soon can ship."

I replied giving price, and stated we could supply the pamphlets in two years. Our facilities were small and a hundred thousand booklets looked like an awful undertaking.

The result was that I gave Mr. Daniels permission to reprint the article in his own way. He issued it in booklet form in editions of half a million. Two or three of these half-million lots were sent out by Mr. Daniels, and in addition the article was reprinted in over two hundred magazines and newspapers. It has been translated into all written languages.

At the time Mr. Daniels was distributing the *Message to Garcia*, Prince Hilakoff, Director of Russian Railways, was in this country. He was the guest of the New York Central, and made a tour of the country under the personal direction of Mr. Daniels. The Prince saw the little book and was interested in it, more because Mr. Daniels was putting it out in such big numbers, probably, than otherwise.

In any event, when he got home he had the matter translated into Russian, and a copy of the booklet given to every railroad employee in Russia.

Other countries then took it up, and from Russia it passed into Germany, France, Spain, Turkey, Hindustan and China. During the war between Russia and Japan, every Russian soldier who went to the front was given a copy of the *Message to Garcia*.

The Japanese, finding the booklets in possession of the Russian prisoners, concluded that it must be

a good thing, and accordingly translated it into Japanese.

And on an order of the Mikado, a copy was given to every man in the employ of the Japanese Government, soldier or civilian.

Over forty million copies of *A Message to Garcia* have been printed. This is said to be a larger circulation than any other literary venture has ever attained during the lifetime of the author, in all history—thanks to a series of lucky accidents!

E. H.

*East Aurora,
December 1, 1913*

A Message to Garcia.

IN all this Cuban business there is one man stands out on the horizon of my memory like Mars at perihelion.

When war broke out between Spain and the United States, it was very necessary to communicate quickly with the leader of the Insurgents. Garcia was somewhere in the mountain fastnesses of Cuba—no one knew where. No mail or telegraph message could reach him. The President must secure his co-operation, and quickly.

What to do!

Some one said to the President, "There is a fellow by the name of Rowan will find Garcia for you, if anybody can."

Rowan was sent for and given a letter to be delivered to Garcia. How the "fellow by the name of Rowan" took the letter, sealed it up in an oilskin pouch, strapped it over his heart, in four days landed by night off the coast of Cuba from an open boat, disappeared into the jungle, and in three weeks came out on the other side of the Island, having traversed a hostile country on foot, and delivered his letter to Garcia—are things I have no special desire now to tell in detail. The point that I wish to make is this: McKinley gave Rowan a letter to be delivered to Garcia; Rowan took the letter and did not ask, "Where is he at?"

By the Eternal! there is a man whose form should be cast in deathless bronze and the statue placed in every college of the land. It is not book-learning young men need, nor instruction about this and that, but a stiffening of the vertebrae which will cause them to be loyal to a trust, to act

promptly, concentrate their energies: do the thing—"Carry a message to Garcia."

General Garcia is dead now, but there are other Garcias. No man who has endeavored to carry out an enterprise where many hands were needed, but has been well-nigh appalled at times by the imbecility of the average man—the inability or unwillingness to concentrate on a thing and do it.

Slipshod assistance, foolish inattention, dowdy indifference, and half-hearted work seem the rule; and no man succeeds, unless by hook or crook or threat he forces or bribes other men to assist him; or mayhap, God in His goodness performs a miracle, and sends him an Angel of Light for an assistant.

You, reader, put this matter to a test: You are sitting now in your office—six clerks are within call, Summon any one and make this request: "Please look in the encyclopedia and make a brief memorandum for me concerning the life of Correggio."

Will the clerk quietly say, "Yes, sir," and go do the task?

On your life he will not. He will look at you out of a fishy eye and ask one or more of the following questions:

Who was he? Which encyclopedia? Where is the encyclopedia? Was I hired for that? Don't you mean Bismark? What's the matter with Charlie doing it? Is he dead? Is there any hurry? Sha'n't I bring you the book and let you look it up yourself? What do you want to know for?

And I will lay you ten to one that after you have answered the questions, and explained how to find the information, and why you want it, the clerk will go off and get one of the other clerks to help him try to find Garcia—and then come back and tell you there is no such man. Of course I may lose my bet, but according to the Law of Average I will not. Now, if you are wise, you will not bother to explain to your "assistant" that Correggio is indexed under the C's, not in the K's, but you will smile very sweetly and say, "Never mind," and go look it up yourself. And this incapacity for independent action, this moral stupidity, this infirmity of the will, this unwillingness to cheerfully catch hold and lift—these are the things that put pure Socialism so far into the future. If men will not act for themselves, what will they do when the benefit of their effort is for all?

A first mate with knotted club seems necessary; and the dread of getting "the bounce" Saturday night holds many a worker to his place. Advertise for a stenographer, and nine out of ten who apply can neither spell nor punctuate—and do not think it necessary to.

Can such a one write a letter to Garcia?

"You see that bookkeeper," said the foreman to me in a large factory.

"Yes; what about him?"

"Well, he 's a fine accountant, but if I 'd send him uptown on an errand, he might accomplish the errand all right, and on the other hand, might stop at four saloons on the way, and when he got to Main Street would forget what he had been sent for."

Can such a man be entrusted to carry a message to Garcia?

We have recently been hearing much maudlin sympathy expressed for the "downtrodden denizens of the sweat-shop" and the "homeless wanderer searching for honest employment," and with it all often go many hard words for the men in power.

Nothing is said about the employer who grows old before his time in a vain attempt to get frowsty ne'er-do-wells to do intelligent work; and his long patient striving after "help" that does nothing but loaf when his back is turned. In every store and factory there is a constant weeding-out process going on. The employer is constantly sending away "help" that have shown their incapacity to further the interests of the business, and others are being taken on. No matter how good times are, this sorting continues: only, if times are hard and work is scarce, the sorting is done finer—but out and forever out the incompetent and unworthy go. It is the survival of the fittest. Self-interest prompts every employer to keep the best—those who can carry a message to Garcia.

I know one man of really brilliant parts who has not the ability to manage a business of his own, and yet who is absolutely worthless to any one else, because he carries with him constantly the insane suspicion that his employer is oppressing, or intending to oppress, him. He can not give orders, and he will not receive them. Should a message be given him to take to Garcia, his answer would probably be, "Take it yourself!"

Tonight this man walks the streets looking for work, the wind whistling through his threadbare

coat. No one who knows him dare employ him, for he is a regular firebrand of discontent. He is impervious to reason, and the only thing that can impress him is the toe of a thick-soled Number Nine boot.

Of course I know that one so morally deformed is no less to be pitied than a physical cripple; but in our pitying let us drop a tear, too, for the men who are striving to carry on a great enterprise, whose working hours are not limited by the whistle, and whose hair is fast turning white through the struggle to hold in line dowdy indifference, slipshod imbecility, and the heartless ingratitude which, but for their enterprise, would be both hungry and homeless.

Have I put the matter too strongly? Possibly I have; but when all the world has gone a-slumming I wish to speak a word of sympathy for the man who succeeds—the man who, against great odds, has directed the efforts of others, and having succeeded, finds there 's nothing in it: nothing but bare board and clothes. I have carried a dinner-pail and worked for day's wages, and I have also been an employer of labor, and I know there is something to be said on both sides. There is no excellence, per se, in poverty; rags are no recommendation; and all employers are not rapacious and high-handed, any more than all poor men are virtuous. My heart goes out to the man who does his work when the "boss" is away, as well as when he is at home. And the man who, when given a letter for Garcia, quietly takes the missive, without asking any idiotic questions, and with no lurking intention of chucking it into the nearest sewer, or of doing aught else but deliver it, never gets "laid off," nor has to go on a strike for higher wages. Civilisation is one long, anxious search for just such individuals. Anything such a man asks shall be granted. He is wanted in every city, town and village—in every office, shop, store and factory. The world cries out for such: he is needed and needed badly—the man who can "Carry a Message to Garcia."

Here endeth the Preachment "A Message to Garcia," as written by Fra Elbertus and done into a booklet by the Roycrofters at their shops, which are in East Aurora, New York, April, MCMXVI.

IN MEMORIAM.

THE success of a new religious movement depends always greatly on the devoted effort of a few pioneers. Around the main figure,—the soul of the new faith—group men and women of all degrees of sincerity. A few of these stand out as satellites, as it were, moving with and around the central sun; or as sentinels guarding and assisting the leader in his arduous task. From these devoted disciples, the master, the soul of the little group draws much encouragement and inspiration. And it is often in their hands that he places his work as a legacy to be carried by them through storm and stress to a safe harbour.

One such worker was Mrs. C. F. Petersen, known to her friends as Dhirananda. The news of her departure from this world has just reached us from San Francisco.

The narrow groove of church-christianity could not hold our friend even in her youth. She became sceptic. But "New Thought," came to her rescue and re-established her faith on a broader basis. Of indifferent health, the teachings of the school of "New Thought," seemed to buoy up her drooping spirits and with it her health became greatly improved. She became an enthusiastic follower of the cult. But this proved only to be a halting place on our friend's spiritual path, for soon she was to travel onward towards a higher vision.

It was with the advent of the Swami Vivekananda in California that Mrs. Petersen found what unconsciously she had been searching for—the ultimate truth, the Vedanta, the last word on religion. She was fortunate indeed to receive the new message through contact with the overpowering personality of the great Swami. From hearing the lectures, she was soon to come under the personal influence of the Indian prophet and in the freedom of Californian camp-life to experience the blessings of Guru Satsanga, or association with the Guru.

With their tents pitched under the trees and the river flowing by, the little group of disciples was initiated by the Swami into the deeper imports of a true religious life. There was great happiness in the camp and the serene moods were relieved by

innocent enjoyments. For the Swami was always fond of fun and he believed that cheerfulness of mind goes far to help us in our spiritual progress. So he would say laughingly: "Now we will imagine that we are in India, in a Himalayan forest with the Ganges flowing by." And they would squat under the trees and light the dhuni (sacrificial fire) and they would meditate. And afterwards the Swami would chant and sing and tell Indian stories until the hour was late and the air grew chill. And each student would retire to his own tent to end the happy day, with a heart filled with gratitude, in thanks-giving to the Lord.

But these blissful days were not to last for ever. The Swami was called elsewhere. And the camp broke up and the students returned to their city-homes. The Swami however, before responding to urgent calls from other cities laid in San Francisco the foundation of a Vedanta Society. And here the students met every week to study together, until another teacher would be with them. And fortunately they did not have to wait long for the Swami Turiyananda was on his way from New York to carry on the work in California and especially to establish what soon became known as the Shanti Ashrama. "I am going away," said Swami Vivekananda smilingly when he took leave of his friends, "but I am sending you one of my brethren. I have talked; now you will see a man who *lives* what I have preached."

It was to the home of Mr. and Mrs. Petersen that the Swami Turiyananda was first invited on his arrival at San Francisco. It was there that he held his morning classes and meditations. It is long ago, fifteen years perhaps, but even to-day the students speak of these blessed morning hours.

And then came what for so many has been the greatest experience of their lives,—retreat at the Shanti Ashrama under the spiritual guidance and inspiration of the Swami. Mrs. Petersen was one of the twelve students who first went there with him. The world was left behind; in the lonely and distant hills of the San Antone valley the Mother was to be worshipped,—worshipped as she had never been worshipped before in this remote spot. And Her blessings descended on the little group. And they were filled with the spirit of love and holiness. "These were the happiest days of my life," Mrs.

Petersen wrote but a few months ago, "days never to be forgotten." No wonder that the students love this quiet spot. And they look upon it as "Mother's place," for there, the Mother came close to them. A burning fire was the teacher himself and the students came and the torch was lit.

So long, Dhira-nanda had been receiving. The time was drawing near when she was to give in return. The Swami Trigunatita came to San Francisco to carry on the work, when Swami Turiyananda returned to India. He found in Dhira-nanda a true disciple, ready to serve. "For two things I must specially thank you," he wrote to Swami Turiyananda, "for having established the Shanti Ashrama and for having given me Dhira."

The plan was conceived of erecting in San Francisco a Hindu Temple. Mrs. Petersen threw herself heart and soul in this work. She became the right hand of the Swami. And it is due greatly to her enthusiasm and whole hearted devotion that Swami Trigunatita could carry out his cherished plan and the Hindu Temple of San Francisco became an accomplished fact. Mrs. Petersen henceforth lived for what she called "the cause." Supported by her husband and encouraged by him, she could give herself entirely for the Vedanta work under the guidance of the Swami. She became, under him, the leading spirit of the Temple. In her rooms the students met for morning meditation. She organised, she planned, she supported the work in a thousand different ways.

It was not all smooth sailing. There was opposition, there was criticism, there was hard labour. But our friend never wavered, her enthusiasm never slackened. She had offered herself for the cause and she never kept back any part of herself. And she died in harness.

On Sunday morning, Dec. 24th, the Swami Prokashananda, now in charge of the Hindu Temple, was ready to deliver his religious discourse. There was a short delay for Mrs. Petersen was not in her accustomed place at the organ. A friend went to call her. But another messenger had forestalled her,—a messenger from the Lord. Dhira-nanda had been called home, to rest, after a life of much activity and service. The body was found, but the soul had fled.

Christmas came. And the next day, Dec. 26 1916 the funeral service was held in the Hindu Temple.

Shall we mourn, or shall we rejoice that one who loved and served the Lord has entered into Bliss?

From a letter we cull the following :

"The funeral services were held at the Temple in Dhira's own rooms. At the head of the casket was a table on which were lighted candles, a beautiful white lily in a vase on which hung Sri Ramakrishna's picture and below this, standing on the table were pictures of Swamiji, Swami Turiyananda and Swami Trigunatita and incense burning. There were many flowers and though the funeral was private, her large family and many of her Vedanta friends were present. A friend sang a hymn to Sri Ramakrishna. And Swami Prokashananda chanted Sanskrit Slokas and spoke briefly but with feeling paying tribute to Dhira's sixteen years of loyalty, her devoted service and zeal for the cause of Vedanta and her absolute sincerity. Every body joined in singing, "He leadeth me," one of her favorite hymns. Then, the Swami closed the service with chanting.

"Dhira expressed herself once that she thought she would soon be called in, and she did not care, if she could only live long enough to finish up everything that was left by Swami Trigunatita. This she felt she had accomplished when she had straightened out the affairs of the Hindu Temple and she had hung Swami Trigunatita's picture on the platform where he gave his life.

"The end came just as she often expressed a wish for it to come,—suddenly and 'with no trouble to any one.' And she worked up to the last minute for she had just finished decorating and renovating the auditorium for the Christmas services. The body was cremated."

"Lord, I would clasp Thy hand in mine
Nor ever murmur nor repine—
Content, whatever lot I see,
Since 'tis my God that leadeth me."

A FRIEND.



AN ANNIVERSARY ADDRESS

AT BENARES

[By Dr. Radha Kumud Mukherjee, M. A., PH. D., F. R. S.,
University Professor of Ancient History of India.]

MR. PRESIDENT AND GENTLEMEN,

I deem it a great privilege to be associated with the functions of this evening. We are assembled here to-day to celebrate the anniversary of one of the greatest makers of modern India. To me gentlemen the celebrations connected with the birth of Swami Vivekananda appeal with greater force than those connected with his death. For the Swamiji is not dead but he still lives; he is one of those heroes who never die with the physical extinction of their body but who exercise an immortal influence on the lives of men after them. Yes, the Swamiji is not dead but he lives. He lives in the hearts not only of the inner circle of his worshippers but also of the larger circle of his admirers who are inspired by the spirit of his teachings and achievements. He lives in these material monuments of selfless work, these Sevashramas, these veritable temples of service to suffering humanity. He is still the life and soul of these institutions, inspiring the activities of the disinterested band of their workers and promoters who all live, move and have their being in him as their Guru permanently enshrined in their hearts.

Gentlemen, what is the real secret of this great influence which the life and personality of the Swamiji exercise on us and will continue to exercise on generations yet unborn? For an explanation of this secret we have to seek the aid of history. History tells us that all the great men of the world, those heroes (as Carlyle calls them) who have helped to mould mankind have invariably appeared at the critical periods of their respective nation's history. They are born to serve some of the deeper needs of their country which can't be supplied by the lesser men. This is true of the times which called forth the advent of Mahomet. This is also true of the conditions which made the appearance of Jesus necessary on this globe of ours. But to take an example from our own history. Let us consider the times and conditions which created the necessity for the appearance of Sri

Ramachandra on Indian soil. Those were times of transition of much unrest and unsettlement when the process of the Aryan colonisation of India had not completely accomplished itself. It had then extended up to the Vindhya beyond which lay the non-Aryan world which was contesting every step of the march of Aryan colonisation over India. It was indeed a most critical period in the history of Indo-Aryan expansion which was dangerously threatened by non-Aryan India under the leadership of Ravan. It was then that the great Vedic Rishi, Viswamitra, rose to save the spread of Aryan culture from its impending difficulties—Viswamitra, the seer, surveyed the political situation of India and discovered its remedies. He perceived the need of a true-born Kshatriya who might be the fitting instrument of his divine design to fight out the forces of barbarism that threatened to arrest the proper development of Aryan civilisation in trans-Vindhyan India. In vain he went about his country in search of such a Kshatriya till he came to the city of Ayodhya and came upon the divine boy, Ramachandra, in whom the vision of the seer discovered the God-given man of the age, the Heaven-sent messenger who would carry forward to a triumphant conclusion the cause of the Aryan, the cause of the Dharma of which Viswamitra was one of the most important missionaries. Yes, it is to Viswamitra that India owes her Ramachandra. He it was who claimed of the unwilling king Dasaratha his eldest son and heir-apparent Ramachandra. He claimed him as a matter of right for he claimed him for the nation, for service to the motherland at a critical moment, in her history, and his claim was irresistible.

Similarly, coming down the stream of time we light upon the immortal name of Gautama Buddha whose advent is to be explained by the difficulties of the position in which religion in India then found itself. The abuses and accidents of religion threatened to take the place of its essentials and crush out its very life. There was too much insistence on mere ceremonial, too much attention to sacrifice and barren speculation and too little appreciation of the essence of religion, its proper matter and meaning. It was at such a critical period in the religious history of India that Gautama Buddha appeared to rid Hinduism of its abuses, to throw the forms of religion once more into the

background and place in the forefront the practice of morality, the cultivation of the cardinal virtues which raise man above beast. Gautama Buddha's insistence on moral life thus saved the situation to which Hinduism would have succumbed, and he has been rightly enshrined in the heart of Hinduism as one of our ten Avatars.

And in modern times there has been a similarly critical period in our religious life. The establishment of the British rule in India was necessarily followed by a flood of Western ideas upon the country which threatened to cut off educated Hindus from their ancient moorings, to loosen their hold upon their national ideals in religion and culture. It was at such a time of threatening denationalisation that a sage and seer arose in the person of Sri Ramakrishna whose precepts, and own example better than precepts, call us back to our own national ideals and awake us afresh to the life of the spirit, the life in which India can find her true strength and success. And like Viswamitra of olden times, Ramakrishna also found in youthful Vivekananda the Godsent instrument for the realisation of his cherished mission. Vivekananda, moulded and matured by his Guru, was meant by him to deliver the message of Hinduism to the modern world and he went about his task fully qualified. He fully understood the trend of modern thought, the conditions and requirements of the modern age. It was his firm hold upon the essentials and elements of Hindu thought, his complete self-surrender to the ideals of Hindu life and culture as embodied in the person of his Guru that helped him to assimilate the modern spirit and reach a synthesis of Eastern and Western thought which is for the good of both, a synthesis or a system of philosophy which promises to bring back educated India to her old national ideals from which Western instruction was fast alienating her.

And, gentlemen, if you will bear with me for a little while, I will just indicate to you in a few words the contents of this synthesis by which Swami Vivekananda sought to reconcile the claims of the modern age with the ideals of the old and prevent the threatening divorce between them. It was not a new synthesis, not a newly discovered philosophical or religious system but it was the old wine poured into new bottles. The teachings of Vivekananda and indeed those of his Guru may be

analysed into two broad factors. They emphasise the need of a double life for man, the life of self-introspection, of secret self-culture, of mental concentration, *and* the life of self-less work, of public disinterested service, of self-realisation in strenuous other-regarding activities. The life of contemplation is as necessary to spiritual growth as the life of action, of unselfish services for others, in which alone are the results of contemplation to be fully felt, tested and realised. And just as the bird in its upward flight is upborne on its two wings both of which are necessary for its aerial activities so also does man require for his upward spiritual progress the two wings of contemplation and action, the inner life of abstraction, and the outer life of service to suffering humanity in which religion itself is best realised and tested, a life of service such as is represented in an institution like this Ramakrishna-Vivekananda Home which is a fitting material expression of the spirit of their inspiring teachings.

THE FIFTY-FIFTH BIRTHDAY ANNIVERSARY OF THE SWAMI VIVEKANANDA.

AT BELUR MATH.

On Sunday, the 21st January, the birthday anniversary of Srimat Swami Vivekananda was publicly celebrated at the Belur Math. The math, the temple-house of Sri Ramakrishna, the Swami's *Samadhi Mandir*, all were tastefully decorated giving a bright and jubilant effect to the scene and to the day itself. A large portrait of Swamiji, as the wandering monk, with staff in hand, decorated with moss and all kinds of leaves and flowers of variegated colours, was placed in the courtyard of the Monastery, and surcharged, as it were, the whole atmosphere of the place with ideals of 'Renunciation and Service.' Sankirtan parties were everywhere in evidence throughout the day. About ten thousand devotees joined in the festival and the liveliness of the scene was enhanced by shouts of "Jai Sri Swamiji Maharajji ki Jai." More than four thousand poor Narayans were sumptuously fed on the day and the other devotees had *prasadam*,

When the meal had been partaken of, the name of Swamiji rang out triumphantly, times upon times; and in the service of this huge number of people, the Brahmacharins of the Math were nobly assisted by young men, mostly college students from Calcutta.

On Monday the 15th January, the Swamiji's birthday *Tithipuja* ceremonies were celebrated at the Math and *homa* was performed that day. More than one thousand people assembled there on the occasion.

AT CALCUTTA.

Under the auspices of the Vivekananda Society, a public meeting was held in the Calcutta University Institute Hall on the 28th Jan. to commemorate the fifty-fifth birthday anniversary of Swami Vivekananda, at which His Highness Sir Jitendra Narain Bhup Bahadur K. C. S. I., the Maharaja of Coochbehar, occupied the chair. The elite of the town was present. The proceedings of the meeting began after Swami Saradananda had sung an introductory hymn. Mr. B. K. Chakravarty, Bar-at-law, gave a learned discourse on the Vedanta philosophy and Justice Woodroffe spoke in his usual attractive way about the "Relation of Tantra with the Vedanta," which were much appreciated by the audience. Mahamahopadhaya Pandit Pramatha Nath Tarkabhusan then said that Swamiji was the latest prophet of the Vedanta philosophy and that from this day of his birth-day anniversary, we must give up our lives in searching after the truth of the Vedanta, nay, we must realise the truth in our own lives, and preach it to the world. Then the popular speaker Srijut Panchkouri Banerjee explained to the audience by a few anecdotes from the Life of Swamiji that we have to actually do and realise what we think and speak, so that there must not be any "theft in the chamber of thought." Then the chairman rose amidst loud cheers and spoke on "The Teachings of Swamiji"; he laid stress on the man-making principle of Swamiji and his appeal to the youths to spread education among the masses of India. A vote of thanks was proposed to the chair and the meeting dispersed after Puja to *Mahavira* and *Ramanama-Sankirtanam*.

AT MADRAS.

The fifty-fifth Birthday of Swami Vivekananda was celebrated on Sunday the 21st January 1917, in the Ramakrishna Home, Mylapore, with great *ecst.*

As usual the celebrations commenced in the morning with Bhajana in the spacious pandal specially erected for the occasion and decorated with flags and *thoranams*. The great Swami's inspiring photograph was placed on a raised dais in the pandal and the *goshtis* performed the Bhajana and Kirtana before it till noon.

In the course of the day more than two thousand poor people were fed.

In the afternoon Brahma Sri Chakravarti Iyengar gave a lucid discourse on Vibhishana's *Saranagati*. At 4-30 P. M. a public meeting was held under the presidentship of Dewan Bahadur P. Keshava Pillai and there was a large audience which included the elite of the Madras city.

Mr. M. K. Thathachariar, B.A., delivered an interesting lecture in Tamil on "The significance of the life of Swami Vivekananda." Then Mr. C. V. Krishnaswamy Iyer, B.A., B.L., District Munsiff of Chingleput, read a very interesting paper on "Swami Vivekananda, the Super Hindu."

The Chairman in bringing the proceedings of the evening to a close said that, when the call came to him from Swami Sharvananda that he should take part in the proceedings of the evening, he took it as a blessing. He had known Swami Vivekananda only casually. He had met him once or twice after he returned from his tour in America. He was then one of those young men who had not any settled views about religion. For want of proper training and education in schools he had doubts about the sanctity of his religion. He owed a debt of gratitude to the Theosophical Society, for he got his religious inspiration from its influence. He had heard of the great Swami Vivekananda who had made his famous religious speech before the American audience at Chicago. In India, after his return from that country he was received like a Prince returning triumphant from a great war.

The Chairman then said that at the present day people talked a great deal about castes. The Brahmins had preserved the sacred ancient Vedic lore to which non-Brahmins as well as Brahmins contributed. Rishis had sprung up from every

caste. When they (Hindus) went to the platform of religion there ought to be no difference between man and man. That was the teaching of the great Swami Vivekananda. Among the great *Acharyas* one was pariah by birth. Whatever he said was considered sacred. Brahmins and non-Brahmins worshipped him alike. Similarly, another great *Achary* by name Nammalwar came from the cultivating class. He also was likewise worshipped by the Hindus. Hence they all should forget such petty differences and work for the common good of the country. Those who loved India should endeavour to smoothen all differences. There was the charge that the higher class of people looked down upon the lower ones. The depressed classes were looked down upon as the untouchables more by some of the high class non-Brahmins than by the Brahmins themselves. Why this should be? The intellect of the lower classes was not in any way inferior to that of the higher ones. In the field of literature he would point out that the great *kural* was written by Tiruvalluvar, one of the untouchables. All classes of peoples were capable of high attainments provided opportunities were given to them. It was said that the Negroes in America were making tremendous progress in education. No race, European, Aryan, or Dravidian could claim monopoly of superior intellect or morality. All the great Religious Reformers in India did not allow the existence of hatred between one class and another.

In conclusion he said that they all should have high ideals and great hopes. Minor differences should be sunk and they all should follow the teachings of their great Saints and Sages who had taught tolerance and kindness to all beings. Small differences of opinion should disappear in their service to their own country. He warmly praised the spirit of youngmen, sons of prominent Brahmins who served food to the untouchables in the morning in the poor feeding with zeal and enthusiasm.

He thanked the lecturers on behalf of the audience and himself, for their interesting lectures.

The function came to a close with a vote of thanks proposed by Rao Sahib G. Venkata Ranga Rao to the lecturers and the Chairman.

AT KANKHAL.

The fifty-fifth birthday anniversary celebration of the Swami Vivekananda was held in the premises of the Ramkrishna Sevashrama, Kankhal, with great *ecstasy*. The premises were tastefully decorated with festoons and an arched gateway was put up at the entrance which offered a warm welcome to the visitors. A large picture of Swami Vivekananda in *dhyana*, decked with flowers and garlands was placed on a lofty pedestal and presented an imposing sight. The big hall of the Sevashrama was ornamentally decorated and the guests which included all the well-known Sadhus, Mohants, and important personages of the locality, assembled there. At 1 o'clock a meeting was held there and several speakers spoke on the life and teachings of the Swami. The proceedings opened with songs by Satyabala Devi, the well-known singer, who sang *Bhajan* songs to the accompaniment of violin. After an introductory speech by Brahmachari Priyanath, Pandit Yogendra Nath Sarma Tarka Shankhya Kabya Vedanta Tirtha of the Gurukula institution delivered an edifying and instructive discourse on the life of the Swami. He gave a short sketch of his life portraying his early greatness, his search for Truth, and his final proclamation of it. He dwelt on the great work the Swami had done in the West, carrying the torch of the religion of the Vedanta into lands steeped in materialism and of the inestimable benefits it is sure to confer on Western races. He also spoke of the great heart of the Swami, his burning love for our land and its people, for the amelioration of whose condition he preached the religion of Service. He was followed by Prof. Mohesh Chandra Sinha, Professor of Agriculture in the Gurukula institution who spoke from his own experience in the West how the Swami had covered the name of the Hindu with glory. The name Hindu which was a by-word, is now associated in the American continent with religion and philosophy. He spoke on the great results which will follow from the Swami's Preaching of the Vedanta in the West, how it will dispel the irreligiousness of the West, and raise India once more in the estimation of the world. Four centres of the Ramkrishna Mission are now carrying on the work of the Swami in America and he concluded by saying that no other work in India compared in importance with the work of the Swami in the

West for the uplift of India. The meeting then terminated by concluding Bhajana songs by Satyabala Devi.

At about 5 o'clock, many hundreds of the poor of the locality assembled in the spacious compound of the Sevashrama and sat down in long rows when meals were served. By 6 o'clock, the "poor Narayans" in the words of the Swami, were treated to a sumptuous meal and they dispersed. As the invited visitors wended their way homewards, they bore in their hearts the memory of the great Soul, whose heart has felt again like a second Buddha for the poor and the destitute and whose great love has brought such institutions into being and the service of the poor in the spirit of religion into actual reality.

AT CUDDAPAH.

The members and sympathisers of the Sri Ramakrishna Samaj, celebrated the birthday of the Swami Vivekananda with great *clat* on the 21st Jan., in the premises of the Samaj. The programme observed was as follows: Puja and Bhajana from 5 to 6 A. M.; procession in the streets with the pictures of Swamiji and Sri Ramakrishna, accompanied by Bhajana, from 7 to 9 A. M.; and the distribution of *prasadam*.

A public meeting was held with Mr. Narayan Iyer B. A. in the chair and several speakers spoke on the Life and Teachings of the Swamiji. Amidst loud applause the Chairman rose to give his concluding speech. In the course of his speech, he said that the first great lesson that we all should learn from the life of Swamiji is to lead a very simple life, to curtail the so-called necessities of life as far as possible and to cultivate Brahmacharya without which nothing can be achieved. He also said materialistic tendency should gradually be replaced by that of spiritualism. Then he explained how the present day education of boys in schools is not aspiring to that goal.

The proceedings came to a close with a vote of thanks to the chair by V. Pichaiya Garu B. A., the president of the Samaj.

From 7 to 8-30 P. M., there was Bhajana in the premises of the Samaj by its members. M. R. Ry. Ramadoss Garu of Bangalore instilled a spirit of Bhakti in those present by singing *Kirthans* of those ever remembered Bhaktas—Purandhara Doss

and Tragaraj. After Mangalam there was distribution of *Prasadam*. Thus ended the proceedings with prayer to Bhagavan Ramakrishna Deva, who is the guardian soul of the Samaj.

AT CAMBAY.

The fifty-fifth birthday anniversary of the Swami Vivekananda was celebrated with earnest enthusiasm and deep devotion by Mr. Narmadashanker Chuni-lal Pandit at his residence in Hanuman pole on Monday, the 15th January. A pretty large number of the Hindu students and the teachers of the Cambay High School and a fair number of other gentlemen too taking keen interest in the exemplary divine life and teachings of this most learned luminary of the present age made up a nice audience. The portraits of the Swamiji and his great Guru Bhagavan Sri Ramakrishna Paramahansa Deva placed side by side on a big stand and tastefully decked with fragrant flowers of variegated colours, with two holy lights beautifully burning on the two sides and one more in the middle, with a well arranged collection of sweet incense sticks spreading sacred scent all around intensely enhanced the gravity of the auspicious occasion to celebrate which the devotees had met.

The programme commenced with the recital of two Sanskrit verses of prayers by Sahitya Vachaspati Shriman Dayashanker Ravishanker Kavi. Then was devotionally sung a sweet song by Mr. Chimanlal B. Patel conveying deepest respects to venerable Vivekanandaji. A Sanskrit panchaka of prayers was then read and explained by Shriyut D. R. Kavi which was immediately followed by a long but impressive speech by Mr. N. C. Pandit on the Life and teachings of the revered Swamiji. There was then a regular series of short and sweet speeches by Messrs. S. B. Dave, J. D. Pandya, T. R. Bhatta and D. R. Kavi on different subjects explaining ultimately the importance and utility of the rare and priceless divine lessons that the Swamiji unceasingly imparted to the young men of his country. The entertainment of devotional music consisting of several poems particularly prepared for the occasion given by Mr. Damodardas V. Petel and his party was especially interesting to the audience. The distribution of *Prasada* and *Pansupari* brought the proceedings to a close and the meeting dispersed amidst loud cheers of "Swami Vivekananda ki Jaya."

AT RANGOON.

The 55th birthday anniversary of the Swami Vivekananda was celebrated by the Sri Ramakrishna Society, Rangoon, on Sunday the 21st January 1917. Programme commenced as usual with Sankirthan at 9 A. M. Feeding of the indigent formed the essential feature of the celebration. In the evening Mr. M. A. S. Aiyar, a distinguished member of the Society delivered an instructive lecture on "Our Line of Work" under the presidency of Dr. P. J. Mehta M. D., Bar-at-Law. The learned lecturer expatiated on the glorious Mission of the Paramahansa and stated that the chief object of the Society is to learn and to spread the teachings of the Great Saint. He explained that the aim of the Society is further to enhance its usefulness (1) by arranging for the instruction of members in first aid, sanitation and sick-nursing, (2) by building a Sevashrama for orphans where general and industrial education could be given, and (3) by opening an Ayurvedic Dispensary for the relief of the indigent sick and the infirm.

In bringing the meeting to a close, the President stated that the Society had already purchased a piece of land in the Town and appealed for funds to raise a decent building. With the usual vote of thanks, the meeting terminated.

AT TEPPAKULAM, TRICHINOPOLY.

The 55th birthday anniversary of Sri Swami Vivekananda was celebrated on Sunday, the 4th Feb. in the premises of the Sri Ramakrishna Vivekananda Vedanta Society, Teppakulam, Trichinopoly. As usual, poor Narayans were fed on the occasion, the number fed being about 300. The public meeting began at 4-30 P. M. M. R. Ry. P. V. Aghoram Aiyar B. A., B.L. of the Coimbatore College spoke on the historical researches of Swami Vivekananda at a time when modern ideas of research in the field of Indian History were non-existent. M. R. Ry. M. Krishnamacharya, B.A., L.T., Head Master, High School, Ottappalam, then spoke on the need for "Missionary Hinduism"—the religion of Swami Vivekananda.

With the final benediction and distribution of Prasadam the proceedings of the day came to a successful termination.

The hall of the Trichinopoly Hindu Secondary

School where the public meeting was held was packed to its utmost capacity.

AT CUTTACK.

In connection with the birthday anniversary of Swami Vivekanandaji, a meeting was held in the Ramakrishna Cottage, Cuttack, on 21st January under the presidency of Babu Krishna Chandra Sen Gupta B. A. The meeting opened with a prayer to Sri Ramakrishna. Then some portions from the "Swami-Sishya Sambad" and from the lectures "From Colombo to Almora" were read. This was followed by a nice Oriya Essay on the life and works of Swamiji, by Babu Agnidias. Babu N. C. Chayn Pattanayak B. A., and Pandit Mrityunjaya Kavyatirth then addressed the meeting dealing particularly with the self-sacrificing spirit and great patriotic heart of Swamiji. At last the president delivered a very nice stirring speech, which touched the heart of every one present on the occasion. He pointed out the most salient feature of Swamiji's life, his renunciation, his devotion, his deep-knowledge, his physical strength and his life-long struggle for truth and salvation. He quoted also Swamiji's instruction to the youngmen of the present age. The meeting closed with the prayer मूर्त्ति नमोऽस्तु etc. After the meeting was closed light refreshments were served.

AT SIVAGANGA.

The birthday anniversary of the Swami Vivekananda was celebrated under the auspices of the Rk.-V. Vedanta Sangham, Sivaganga in its new premises recently purchased. The Tihi Puja was performed on the 15th Jan. and about 500 people mostly Panchamas were fed on the same day. The public celebration was held on the 21st January when the following programme was gone through: Bhajana 8 A.M. to 12 A.M. Aradhana 2 P.M. to 3 P.M. Distribution of Prasad 3 P.M. to 4 P.M. Public meeting 4 P.M. to 6 P.M. Bhajana 8 P.M. to 11 P.M.

The Aradhana is a special feature of the celebration here and has been conducted on cosmopolitan lines. It includes recitations and reading from all the Scriptures of the world and from the writings of great saints of whatever race or clime and emphasises and disseminates the belief in the solidarity of man and the underlying harmony of religions. The public meeting was well attended by an appreciative audience, M. R. Ry. S. M.

Narayanawami Aiyar B. A. L. T. the head master of the local Rajah's High School presiding. Mr. P. S. Ramaswami Aiyar B. A. Pleader, read an interesting paper on the life-work of the Swamiji in English in which he dwelt on the need of the appearance of such teacher from time to time in the world's history for the betterment of man. Mr. A. Kodanda Ram Aiyar delivered a speech in Tamil mainly referring to the Catholicity of the Swamiji's teachings. The proceedings throughout the day were marked by enthusiasm.

AT COLOMBO.

On Saturday the 27th Jan. the members of the Vivekananda Society Colombo met to celebrate the fifty-fifth birthday of the revered Swami Vivekananda. Sir Ponnambalam Arunachalom, the Patron, was expected to preside; but owing to his unavoidable absence Mr. C. Perumalpillai, Proctor, S. C., was voted to the chair and the proceedings began with the chanting of Vedic and other religious hymns. Then Vidhvan S. Thamothearampillai, the preacher and Saiva Siddhanta teacher of the Society delivered a lecture on the "Life and Teachings of Swami Vivekananda." He dwelt chiefly on the realisation of the Ideals preached by the Swami and on the scope of the work before the Society in promoting such realisation. The chairman in the course of his remarks spoke on the practical methods to be adopted in achieving the objects of the Society. Pandit S. Mylvaganam was the next to speak. Music followed, some of the members of the Lanka Subodha Vilasa Sabha largely contributing towards it. Refreshments were served and the proceedings of the evening successfully ended. On the next day there was an "Anna Dhanam." More than four hundred poor people were fed, many members personally ministering to the wants of the poor. In the spirit of true service the members who helped in the cooking and serving sat together to partake of the same preparations. The celebrations were very successful.

AT KOTTAYAM.

The fifty-fifth birthday anniversary of the Swami Vivekananda was celebrated with great devotion and enthusiasm, by Sri Ramakrishna Bhakta gena Sangam, Kottayam, Travancore, on Sunday the 8th Jan. in the premises of the Saraswati Vilas Building. The day's programme consisted of a special Puja

and Bhajana to Sri Ramakrishna Deva, whose portrait was decked with flowers of various kinds. The whole building was lighted with lamps and scents and camphor being burnt all day long. A public meeting was held, and several speakers spoke on the comparative teachings of Adi Sankaracharya and the Great Swami Vivekananda. Mr. Narayana Iyer stated, that never has the truth of Vedanta, been so well explained by any of the former religious teachers, to the satisfaction of the general mass, as it was done by the Eastern star in America. The day's proceedings were closed with a Dweeparadhana which was followed by refreshments to all who were present.

The night's programme began with Bhajana, Nama-chirappa and Puranaparayanam. All through there were musical engagements of several kinds. All the items were closed with Mangalarthi and distribution of Prasadam.

AT BANGALORE CANTONMENT.

The Vedanta Society of Bangalore Cantonment observed the anniversary with the following programme: Feeding the poor. About one thousand people were sumptuously fed; Bhajana; Discourses on the life of Swamiji were given in Telugu and English by Swami Somanandaji and R. A. Krishnamachariar B. A.; Prasadam was distributed to the audience; and lastly Rathotsavam and Sankirtana. Thus ended the day with rejoicing of the Bhaktas and the public.

AT NELLIKUPPAM, CUDDALORE.

The birthday anniversary of Swamiji was duly celebrated by his followers and admirers at Nellikuppam. Numerous Sankirtan parties came and sang devotional songs. A thoughtful and instructive lecture on "The Mission of Vivekananda" was delivered by Mr. P. V. Gopalkrishna. After Mangal Aratrikam the meeting came to a close.

AT OTHER PLACES.

The birthday anniversary celebration was also duly observed with Bhajana, Prayer and feeding of the poor at the Advaita Ashrama, Mayavati and at various other centres of the Mission and Vivekananda Societies such as at Benares, Bangalore, Allahabad, Brindaban, Sargachi (Murshidabad), Kishenpur (Dehradun), Kuala Lumpur etc. etc.

THE THIRTEENTH YEARLY REPORT OF THE MAYAVATI CHARITABLE DISPENSARY.

(For the period: Jan. 1916 to Dec. 1916)

To place before our readers the Thirteenth Yearly Report of our Charitable Dispensary we are glad to be able to give a good account of the work done in the past year. Our hospital now being permanently in charge of a qualified doctor we were in a position to accept more serious and complicated cases. But there is still a great difficulty with which we have to cope, namely that our funds do not allow us to equip our hospital properly. We need furniture for the hospital, bedsteads, wash-basins, blankets, etc. And our doctor is also much handicapped for want of surgical implements.

The cash balance of Rs. 24-13-9 which we have in hand is needed for cases of emergency and to keep up our supply of medicines. Our hospital cannot come to full use unless we have at least the bare necessities for indoor patients. We therefore feel quite justified in appealing to our readers and sympathisers for financial aid. The villagers come from long distances and it is embarrassing and painful not to be able to accommodate them more properly.

To be thus handicapped is also discouraging to our doctor who gives his services free of charge. We hope that through the kindness of donors this difficulty will be removed during the current year.

Amongst our distinguished visitors this year, we counted Mr. P. Wyndham, I. C. S., Commissioner, North Division, Mr. H. A. Lomas, I. C. S., Deputy Commissioner, Almora, Mr. W. Ameerli, I. C. S., Sub-Div. Officer, Lohaghat, Mr. Izazli, Sub-Div. Officer and others.

We thank all those who have given us their moral and financial support during the past year. And we hope that our sympathisers will renew their support and that many new sympathisers may be added to our list.

(a) Statement of Total Number of Patients treated during the last 13 years:—

From Nov. 1903 to Dec. 1915 ...	9013—12 years
Jan. 1916 to Dec. 1916 ...	415—1 year

Total for 13 years ... 9428.

(b) Statement of Diseases Treated during

Nov. 1915 to Dec. 1916.

Number of Diseases	Out-door	Indoor	Total
Specific Infections:—			
Pox ...	2		2
Syphilis ...	2		2
Malarial Fever ...	60	11	71
Nervous System:—			
Paralysis ...	1		1
Paraplegia ...	1		1
Neuralgia ...	7		7
Respiratory System:—			
Coryza ...	12		12
Bronchitis ...	12	3	15
Pneumonia ...	1	2	3
Digestive System:—			
Mouth and tooth ...	20		20
Dyspepsia ...	13		13
Diarrhoea ...	7	2	9
Dysentery ...	20	1	21
Worms ...	15	5	20
Colic ...	6		6
Liver Complaints:—	4		4
Ductless Glands and			
Lymphatic System:—			
Strangury ...		2	2
Kidney ...	1		1
Anæmia with Dropsy ...	3		3
Generative System:—			
Gonorrhoea ...	15	1	16
Leucorrhoea ...	1	1	2
Amenorrhoea ...	2		2
Locomotive System:—			
Rheumatism ...	16	1	17
Skm ...	35		35
Eye ...	70	6	76
Ear ...	3		3
Surgical ...	33	2	35
Snake bite ...	2		2
Others ...	14		14
Total	378	37	415

(c) Statement of Religion and Sex of patients

Hindus ...	367	37	404
Christians ...	11	0	11
Grand Total	378	37	415
Men	170	19	189
Women	110	7	117
Children	98	11	109
Total	378	37	415

(d) The number of outdoor patients was 378, and that of indoor patients was 37, of which 12 were cured, 24 left after improvement and one died of Pneumonia.

(c) Statement of total Receipts and Disbursements during the last thirteen years:—

	Public donations and subscriptions	Advaita Ashrama & P. B. Office, Mayavati	Total Receipts	Total Disbursements
	Rs. As. P.	Rs. As. P.	Rs. As. P.	Rs. As. P.
From Nov. '03 to Dec. '15	2663 2 9	1030 11 9	3693 14 6	3653 11 7
" January to Dec. '16	574 1 7	0 0 0	574 1 7	373 6 9
	Rs. 3237 4 4	Rs. 1030 11 9	Rs. 4268 0 1	Rs. 4027 2 4
Balance left in hand:— Rs. 240—13—9.				

(f) Statement showing receipts and disbursements from January to December 1916.

Receipts			Disbursements		
Balance of the previous year	...	Rs. 40 2 11	Doctor's maintenance charges	...	Rs. 240 0 0
Subscriptions	...	" 42 0 0	Cost of dress etc.	...	" 3 8 0
Donations	...	" 505 10 6	Medicines bought	...	" 68 11 6
Sale proceeds of "Mystery of God and the Universe" by Mr. Prabhu Lal	...	" 8 14 0	Additional expenses for the Dis- pensary building...	...	" 50 0 0
Sale proceeds of "Search after Happiness" published by the Vedanta Centre, Boston, U.S.A.	...	" 4 14 0	Contingencies	...	" 11 3 3
Sale proceeds of bottles	...	" 6 2 6			
Small collections	...	" 6 8 7			
Total	...	Rs. 614 4 6	Total	...	Rs. 373 6 9
			Balance in hand	...	Rs. 240 13 9
					Rs. 614 4 6

Note—All donations and subscriptions for the Dispensary, are to be sent to the undersigned or to Manager, Prabuddha Bharata, Mayavati, Lohaghat P. O., Almora. U. P.

SWAMI PROGKANANDA,

Secy. M. C. D. Lohaghat P. O., Almora, U. P.

THE SISTER NIVEDITA GIRLS' SCHOOL.

REPORT FOR THE YEARS 1914-1915.

The report for the years 1914 and 15 of the Ramakrishna-Vivekananda Women's Work, which includes in itself The Sister Nivedita Girls' School and the Purdah Women's Work, founded in 1901 and 1904 respectively, is being submitted herewith. That the work is growing is proved by the increase of the number of students in the school at 17, Bose Para Lane, by the good work done by its Branch at Bally, and by the establishment of the Matri-Mandir by the Trustees of the Belur Math at

68/2 B. Ram Kanta Bose's Street, an account of the useful work of which the reader will find in the end of the present report. The outlook appears brighter indeed with the passing of days and it behoves us to help the work now to a permanent footing.

The pressing demand to ensure permanency of the work at present, is to be found in securing for it a suitable plot of land. The kind donation of the Bande Mataram Sampradaya will help us to begin

the building-work as soon as that is secured. Will not our countrymen respond to our call to help us to it? Will not the luminous Sacrifice which has given a hallowed sanctity to the work, make us strain our nerves to help it to secure a permanent location for the same? Aye, never has the Indian mind remained indifferent to such sacred calls in the past and may we never find it to be doing otherwise in future! We look forward therefore, with keen expectation to the fulfilment of this most pressing demand of the work in the near future, at the hands of our countrymen.

BRAHMANANDA

(President, to the R. K. Math & Mission.)

The following is a brief account of the progress and development of the Women's Work at 17, Bose Para Lane, Baghbar, Calcutta, as conducted by the Sister Christina in co-operation with the Trustees of the Ramkrishna Math at Belur, since we brought out our last report little over two years ago:

Sister Christina and her works.

It is to be said at the very outset that the presiding genius of the work the Sister Christina had to leave India for the United States of America in April 1914 owing to grave failure of health, leaving the same work in the hands of teachers, whom she had herself trained. It gives us no little pleasure, however, to report that she has become perfectly herself again and is waiting anxiously for the time when she should be able to come back and take over the charge of the same at the conclusion of the war. The work therefore, was and is still being, carried on in the absence of her inspiring presence since April 1914—and it reflects no little credit indeed, to her capacities as a teacher and an organiser that Miss Sudhira Bose and the other teachers whom she entrusted with the charge could conduct it successfully all this time.

The two divisions of a homogeneous whole.

It must be kept in mind that the two divisions of the work namely, the Children's School and the Purdah-ladies' Department started at different times by the late Sister Nivedita and the Sister Christina respectively, as noticed by us in our former reports—form at present but parts of one homogeneous

whole; and for that reason we shall not enter into separate descriptions of them.

Number of Students in each division and their average attendance.

The Children's School has an enrolment of 150 girls in its different classes with an average attendance of 125. The Purdah-Ladies' Department has 37 students in it.

The two main divisions in the Purdah-Ladies' Department.

The last named department of the work can be divided into two main divisions, namely, the one in which the students are given a sound education on all subjects generally considered necessary for girls now-a-days, and the other in which they are educated and equipped to become teachers in the end. Thus in the latter division they acquire not only a sound knowledge in Bengali, Sanskrit, English, History, Geography, Mathematics, Needle-work and Painting—but learn at the same time the modern scientific method of teaching. They have to spend, two or more hours each, daily, in gaining practical experiences along the line by teaching the children's classes in the school. The first division of the Purdah department of the work is made up of 14 widows and 6 married girls—whose husbands are agreeable to let them come to the school—and the second division of the same, of 17 ladies who are educating themselves for becoming teachers and school-mistresses in future. The daily work of the School is being carried on by 13 of these 17 ladies under the direction of Miss Sudhira Bose, the head-assistant of Sister Christina.

Number of classes in the School.

There are altogether five classes in the school each having two sections in it except the infant or the first year class, which has three. A brief description of the subjects taught in each and the method of teaching will enable us to form an idea of the daily work done.

The general aim of the work.

The girl-students are allowed to attend the school for not more than five years generally, after which they get married and leave the school. We aim from the very start therefore, to educate them in such a way that they should get within that

period up-to-date ideas on every subject, considered necessary to learn in the modern scientific system of education, besides, forming the habit of independent thinking in regard to them as far as possible. A great deal of oral training therefore, enters into the curriculum of all the classes of the School.

The method and scope of work in the Infant class.

The Kindergarten method is made use of in the infant class, and the students are made to learn orally everything contained in the first and second Bengali Primers as well as the counting of numbers up to 30 and addition and subtraction of them, with the help of beads, sticks, dolls, shells and the black-board. Object lessons, clay-modelling, card-sewing, brush-work, and drill, all of a simple nature are added moreover, to the above curriculum. The students are taught all these things mainly through their eyes and ears and not with the aid of any book. They are helped to pick up thus, as many words (Bengali) as possible, but are not taught to spell them or to distinguish the different forms of the letters ক , খ , গ , and ঘ . A period of six months is considered sufficient for this class. But the results obtained at the end of that short time is wonderful. For the students are able to read all the words of the first and second Bengali Primers as soon as they see them on the board as well as to write them on hearing them pronounced. They are then given the Primers to read.

Work done in the Second year class.

In the second year class the students are taught first to read simple books e. g., Saralapatha, Hitopadesha etc., and to learn their significance; secondly, to count numbers up to 100 and to add and subtract them orally; thirdly, to pick up English words with the help of their ear, and then to learn the English alphabet through the modern scientific method; and fourthly, to gain a little Geographical knowledge through the help of short stories from *Puranas* and History. Lessons on card-sewing, brush-work etc., are being continued in this class also.

The subjects taught in the Third year class.

(a) Words and their synonyms with the aid of

Kathamala, Sisu Ramayana and other similar books, as well as, the splitting up of words (Bengali) into letters to learn their correct spelling.

(b) Sanskrit alphabet and words and the method of joining the latter (Sandhi) with the aid of the 'Sanskrit Prabesha.'

(c) Arithmetic.

(d) English speaking and writing—and reading with the aid of 'King Primer.'

(e) Geography with the aid of maps. Legends of ancient India with the aid of Ramayana and Maha-Bharata, and stories from modern history.

(f) Sewing with lessons in simple cutting e. g., handkerchief, penny-frocks and Chemises.

(g) Brush-work.

The subjects of the Fourth year class.

(a) Essays and story-writing with the aid of 'Pauranic Kahini,' 'Sisu Mahabharata' and other books.

(b) Sanskrit Grammar and Primers No. I and No. II (Sanskrit Prabesha).

(c) Arithmetic.

(d) English—MacMillian's Readers, Tipping's Third and Fourth Standard, Steps to learning English (Parts I and II). Translation.

(e) Geography—Asia.

(f) History—Indian History by Hemlata Devi and other authors.

(g) Sewing and cutting.

(h) Brush-work.

The scope of work in the Fifth year.

The standards for the fifth year class are :—

(a) Bengali—'Sitar Banabasa,' 'Alarka Charita,' 'Rajput Kahini' and other books. Essay-writing.

(b) The whole of Sanskrit Grammar with 'Sanskrit Parichayam' and 'Rijupatha.'

(c) The whole of Arithmetic and elements of Algebra and Geometry.

(d) English—MacMillian's Readers, (Parts III and IV); Tipping's Fourth and Fifth Standard; Translation by Benimadhab.

(e) The whole of Geography.

(f) Indian History up to British period.

(g) Sewing and cutting of articles of every-day-wear; fine needle-work.

(h) Advanced Brush-work.

The Matri-Mandir.

We told the reader in our last report that a nucleus of a Home for women was started by us as an experiment, in the year 1914. We felt the existence of such a home to be essentially necessary in accordance with the various demands that came to our notice from time to time. It was founded at first without any hard and fast rules to guide its conduct and was left to shape and develop itself naturally. We are glad to report that it has flourished beyond our expectation during the time and the objects for which it stands at present may be defined as follows:—

(a) It should be a Home for the Hindu girls who would devote their lives exclusively to the cause of education and service.

(b) It should be a place for such girls to hold to and live up to their ideals in life, and should grant facilities to them to learn and practise the best method of training.

(c) It should help select-students who are eager to avail themselves of the opportunity of educating themselves in the school conducted by Sister Christina, but cannot do so on account of having no place to live near by—by housing them on payment of moderate fees.

(d) It should offer facilities to those who would devote themselves to the cause of service, to learn nursing, etc. according to the modern improved methods under qualified teachers, as well as a place to live in from where they would be able to shape their lives by living up to their ideals.

(e) It should offer opportunities to poor Purdah-women to help themselves by earning as much as they can by sewing, weaving stockings, making condiments and by other works of art, as well as by finding tuition for them in private families.

It is clear from what has been stated above that the Home aspires to become everything to everybody according to their demands and to cultivate the Spirit of Self-help among its inmates to the best of its ability. It was located at first in the school building. But it was found out ere long from various causes that a separate house for it is absolutely necessary. The house of its present location was thus rented at Rs. 30 per month, by the help of a kind friend from November 1914.

The Home contains at present eleven inmates. Of the above number four are helped by their

guardians to pay their boarding expenses to the extent of Rs. 10 per month; another pays Rs. 7 per mensem by her earnings as a teacher and is helped to pay the balance of Rs. 3 per month by a kind friend. The head of the establishment, also pays her own expenses of Rs. 10 per month. The expenses of the five other inmates of the Home including that of an orphan child sent by the Magistrate of Bhadrak, Orissa, to the care and protection of the President of the R. K. Mission, are being paid from the earnings of the members in its sewing department as well as from fees earned by some of the inmates by tuition in private families.

Besides the inmates, two poor Purdah-ladies from outside join the sewing department of the Home from time to time to earn what little they can. The Home is giving Rs. 2 per month to relieve the sufferings of a poor Purdah woman, an equal amount, every month, to defray the schooling expenses of two poor boys, and has distributed besides a few frocks, chemises etc. to poor girls.

In conclusion we take the opportunity to mention here that in accordance with the wishes of its present inmates the Home has been christened the Matri-Mandir, which can be interpreted as the temple in which is performed the worship of the Divine mother—or in short, as The Temple of the Mother.

Ways and means.

The income of the School has been derived principally from the following sources:—

(a) Helps received from American friends.

(b) Local Collections.

(c) Profits from sale of books of Sister Nivedita published by the 'Udbodhan' office.

(d) Donations.

SISTER NIVEDITA MEMORIAL FUND.

Cash balance of the last Report up to			
31st December 1913	...	Rs. 2659	3 9
Interest for the above amount during			
the years 1914 and 15 at Rs. 6 p. c.			
per annum	...	Rs. 319	2 0
Total	...	Rs. 2978	5 9

Acknowledgment of a special donation.

The School authorities take this opportunity to acknowledge gratefully the following generous dona-

tion of the Bande Mataram Sampradaya of Calcutta, towards the Building Fund of the Work:—

Cr.			
Contribution by the Bande Mataram Sampradaya in Municipal Debentures Rs. 8000 0 0			
Cash ... ..	...	Rs. 110 11 0	0
Interest on the Debentures ... ..	...	Rs. 424 2 8	8
<hr/>			
Total ... ..	...	Rs. 8534 13 8	8
Less cost ... ..	...	Rs. 5 1 6	6
<hr/>			
Net Balance ... ..	...	Rs. 8529 12 2	2

Dr.			
Postage for sending the Debentures to the President of the R. K. Mission for signature ... ..	...	Rs. 1 0 3	3
Cost of registering the deeds of the Bande Mataram Sampradaya ... ..	...	Rs. 4 1 3	3
<hr/>			
Total ... ..	...	Rs. 5 1 6	6

The total receipt of the School for the years 1914 & 1915 amounted to Rs. 6027 2 0

The total expenditure for the same years amounted to... .. Rs. 5219 7 0

Balance in hand in Jany. 1916 Rs. 807 11 0

Contributions however small, towards the land and building fund of the Women's Work will be thankfully received and acknowledged by (1) The President, Ramkrishna Mission—Belur Math, Howrah and (2) Manager, Udbodhan Office, Baghbazar, Calcutta.

SHORT REVIEWS.

- (a) *Sir C. Sankaran Nair*: A sketch of his life and career. Price 4 as.
- (b) *Sir Edwin Arnold*: A sketch of his life and his interpretation of the East. Price, 4 as.
- (c) *Behramji M. Malabari*: A sketch of his life and appreciation of his works. Price, 4 as.

We owe an apology to the enterprising publishers, G. A. Natesan & Co., Madras for the delay in acknowledging these bright little books. These tiny publications and their predecessors giving in a brief compass things to remember about our

worthies serving the cause of India have certainly their place and value, for the busy man of the work-a-day world, in the economy of their intellectual occupations, for they serve at least to carve out pigeon-holes in his mind for the future assortment of deeper and detailed facts.

The Permanent History of Bharatvarsha; Volume I, and Volume II (otherwise named Mahabharata or Karma-yoga); by Mr. K. Narayana Iyer B. A., Superintendent, H. H. The Maharaja's School of Arts, Trivandrum. Price Rs. 3 and Rs. 2 respectively.

It is interesting to go through these two volumes, for on every page there is the clear imprint of the author's burning earnestness of purpose and his wide acquaintance with Sanskrit literature, scriptural and otherwise. We have said 'burning earnestness,' but we confess we meant a tinge of qualification, for often the earnestness is seen also to scald. But the treatment of the subject taken as a whole is arresting and thought-provoking.

"The aim of the book," to quote from the Times Literary Supplement, London, "is to establish by textual quotations that the *Srutis*, *Upanishads*, *Puranas* and *Itihashas* treat only of the highly cosmopolitan science of Yoga and the practical philosophy of religion and not of earthly history and geography as too often misinterpreted in modern times."

Mr. K Narayana Iyer belongs therefore to the type of what we may call the "extremist interpreters of our ancient Shastras," a type which had always its representatives in the realm of Indian culture maybe sometimes coming into prominence, sometimes not. They invariably go towards the extreme of forcing all ancient texts into one sectional mould of interpretation, as if the whole ancient culture in India interested itself essentially in one sectional form or branch of knowledge. For instance, Mr. Iyer's position presupposes that the "*Srutis*, *Upanishads*, *Puranas* and *Itihashas*" had no independent interest to pursue what are called the humanities and occupied themselves rather in weaving out from the threads of knowledge in these branches a highly complex garb for the mystifying purpose of veiling from ordinary view their real pursuit of a science of Yoga. Such a hypothesis may just be of incidental help in giving

a strong impetus along a particular line of interpretation, and we are thankful to the author of the volumes under review that his interpretations when accepted with cautious qualifications in many cases prove helpful in this respect. But our ancient culture, or for the matter of that, any ancient culture, does not admit of being properly and fully interpreted if we confine ourselves scrupulously to one such particular line of interpretative insight. For every culture is bound to be a synthesis of knowledge pursued along various lines of enquiry. It is neither all purely history, purely geography, purely the science of Yoga, purely a doctrine of Arya-samajic monotheism, or purely anything else. It is a synthesis of many doctrines, of many branches of knowledge, capable of the harmonious pursuits of men. So these extremist interpreters err in their very conception of human culture as a whole, as asserting itself in the history of India or of any other country. But still we can advantageously follow their particular groove or line of interpretation to certain limits and then derive real benefit out of their labours in the reconstruction of a truly synthetic view and insight into our ancient culture.

Glimpses of the Bhagavadgita and the Vedanta Philosophy; by Mukund Wamanrao Burway Esq. B. A., Judge Small Causes Court, Indore. Price Rs. 3, Cloth-bound, Rs. 2-8, paper-bound.

This valuable publication is practically a record of the development of the author's religious views along the main-current of a study and interpretation of the Gita. As such a record, it awakens deep interest in the mind of the reader, for it then proves a great aid to the process of systematising his own religious views and his opinions on the import and value of Gita. The author's ample references to the various modern critical studies of the Gita and his earnest appeal for a harmonisation of different religious persuasions on the basis of its synthetic teachings form no doubt very instructive features of his book. These references and the appeal of course, could have been made more conclusive and constructive, and the author's conceptions regarding the importance of Sannyasa and Karma-yoga in worldly life could have been developed more synthetically. But such deficiencies do not much affect that value of his pre-

sentation for general readers which we have indicated above.

1001 Gems of Hindu Religious Thought; by Pavary Kunhi Chanda; Second Edition; price Re. 1; to be had of the author, Thalaji, Telli-chery, Malabar.

We congratulate the author on this second edition of the book, very much improved in all respects. The gems are culled from seventy-five well-known sources constituted by ancient and modern sages and writers, a list of whom is given at the outset. Besides this an index of important terminology as well as a glossary of Sanskrit terms used in the compilation are appended towards the close of the book. The author may insist on calling his gleanings by what perhaps seems to him to be the attractive name of gems. But we would prefer to dub him a florist of that Divine garden which flowers in the hearts of godly men and so we would point out to all intending readers of the book that it is supposed to be a necessary courtesy never to refuse the offer of a garland from a florist hawker, specially in countries known for a deeper æsthetic appreciativeness. Let each reader therefore accept the offer to offer it back to the Divine Gardener toiling within the depths of each heart.

SWAMI BRAHMANANDA'S TOUR IN TRAVANCORE.

An esteemed correspondent from Kottayam writes:—

His Holiness Paramahansa Parivrajakacharya Srimat Swami Brahmanandaji, the president of the Ramkrishna Mission with his disciples and Gurubhai during his missionary tour visited Kottayam, South Malabar on the 29th November, 1916 by a special motor boat. A large gathering of Bhaktas headed by Mr. C. R. Parameswaram Pillai, the circle Inspector of Police, was waiting at the landing place to receive the Swamiji and his party. As it was late at night when they reached the landing place, the Swamiji and his party passed the night in the boat. The next morning, the Blessed Swamiji's feet touched our soil and we reckon the day as one of the most auspicious days in our lives. The Swamiji was then escorted in a

motor car, by Bhaktas, admirers and a few members of the Local Ramakrishna Bhaktaganana Sangham to a place specially adopted for the purpose. Mr. K. Padmanabham Thampi, the Police Superintendent and his men kindly helped to arrange everything needed. Swamiji was much pleased with the arrangements and the place and His Holiness lengthened his stay here a day more accordingly. Public discourses were held by Swami Nirmalanandaji which were earnestly attended by students, officials, Vakils, teachers and commons of various status. Swami Nirmalanandaji, we are glad to say, has become our most beloved and respected Guru, by his yearly visits among us and his discourses at those times. Swamiji encouraged the young men by saying that we, the Indians are also a nation, that we have spirituality as our backbone, and that so long we keep our national idea of this spirituality we shall remain deathless as a nation. Religious questions were also asked by different persons and they were readily explained. Swamiji's natural eloquence and lucid reasoning were appreciated by all classes of people. It is worth mentioning that the Swamis and Brahmacharins with their earnestness, brotherly feeling and mode of simple living must have stamped an impressive lesson on the hearts of our young men. After staying here almost for three days our most beloved Maharajji and the party left the place for Harippad, blessing all who had the good fortune to see him and touch the feet of His Holiness.

NEWS AND MISCELLANIES.

Swami Saradananda writes:

During the bathing ceremony at the Sagar Island on the last day of Pous, a party of workers was sent by the Ramkrishna Mission, to look after the comforts of the pilgrims. Their ministration was especially confined to the medical relief, for which there was ample room, in spite of the official arrangements. We had the entire charge of the Cholera Hospital, where two patients were nursed and treated by us. Measures were taken moreover, to prevent the spreading of epidemics among the pilgrims by regular disinfecting work at their quarters. Our workers had to render various other

kinds of help to the thousands of pilgrims assembled there on the occasion, e. g., helping the invalids at the landing stages, instructing people to observe hygienic rules generally and to find out their quarters and relatives when got lost in the crowd etc. We had altogether 136 patients suffering from dysentery, and other intestinal troubles for treatment. With the permission of the officer in charge of the Mela, we made over two convalescent patients to the doctor of the District Board 24 Pergs., at the closing of the Cholera Hospital on the last day of the Mela.

Both Messrs. Hoare Miller & Co., and Messrs. Kilburn & Co., granted free passage to our workers, while the former placed at our disposal medicines and other accessories for use in the steamers and during the Mela. We take this opportunity to offer our sincere thanks to the above Companies and to the generous public for their kind help received for the work. The total expenditure was 172-2-0 and was charged to the Provident Fund of the Ramkrishna Mission. We acknowledge with thanks the receipt of the following donations for the work.

Sj. Surendra Nath Sasmal Zeminder, Contai Rs. 50. President, Vivekananda Society, Calcutta Rs. 16-8-0. Sj. Nityananda Dhar, Calcutta, Rs. 27.

SWAMI Abhedananda is giving a course of lectures in Los Angeles, California, this winter. A comprehensive course of lectures on "The Science of Spiritual Living," has been delivered on Sunday evenings at the Ebell Club House. The subjects for January were, Spiritual Ideals of Peace, The Secret of Success, Pre-existence and Immortality and Evolution and Religion.

Other lectures have been delivered by the Swami at the Vedanta Society, Headquarters. On Tuesday evenings the lecturer dealt with Practical Spiritual Living as taught in the Bhagavad Gita and on Thursday evenings with Raja Yoga and Applied Psychology.

The public lectures and classes have been well attended.

DURING the month of December, 1916, the Ramkrishna Mission Sevashrama at Brindaban had in its indoor department 11 old cases and 18 newly admitted ones, of which 17 were discharged cured,

3 died, 4 left treatment and 5 still under treatment at the end of the month. There were 1915 outdoor cases registered of which 349 were new and 1566 repeated entries. Besides these, three persons were helped with medicines and doctor's visit free of charge during the month, in their respective homes. Subscriptions and donations during the month amounted to Rs. 238-4-0 and the expenses incurred for the Sevashrama were Rs. 193-2-3 and the same for building works Rs. 755-9-3.

We are glad to receive the report for the years 1915 and 1916 of the Ramakrishna Vivekananda Vedanta Society, Teppakulam, Trichinopoly. The object of the society is to educate the people and preach the Vedanta religion among them. Under its auspices public religious lectures were held at times. The society has a library of its own. But we are sorry to learn that the Free Sanskrit School, which was opened by the Society in the year 1913 had to be closed for want of funds in 1916. We wish the Society would try hard to re-organise and re-open the institution and we wish it every success in its philanthropic activity.

We are reproducing below a few extracts of the speeches delivered by Lady Katherine Stuart and Lord Ronaldshay, the Governor-designate of Bengal, at a meeting of the East Indian Association at Westminster, London, under the presidency of the latter, which will be read with special interest by our readers.

Contrasting the oriental and occidental ideas about education, Lady Stuart said:—

"In the West we look upon education as a means to an end, that end being a livelihood to be earned; but in the East, where a man can make do with a mat, a garment, and one meal a day, a means of livelihood becomes a secondary consideration, and education becomes the end and not the means. You do not learn to live, you live to learn, and you continue learning till you arrive at the burning-ghat, at the feet of a succession of spiritual Gurus."

"True culture"! she exclaims. "This is the goal of life to an Oriental, not fame or fortune. He aspires to *be* rather than to *do*. The Indian believes firmly that ideas govern the world, and that the greatest thing a man can do for his day and generation is to enrich it with fresh thought."

To the European the Oriental mind is supposed to be "something dark and dreadful and by no means to be probed." Lady Stuart, however, points out certain aspects of it which she characterises "as simple as they are beautiful":—

"A Hindu child, some ten or twelve years of age showed a remarkable aptitude for Sanskrit. Help was afforded him in his studies by a European lady. Upon the road up to the hills, the boy contrived to lose a warm garment, with which his parents had provided him, so it was proposed to supply him with another. The child steadily refused. 'Mother,' he said solemnly—"mother, do not give me *material* comforts, give me *wisdom*; then I shall not lose it by the way." A simple utterance, but eloquent of the Oriental attitude to life."

By far the most important distinction, however, lies in the attitude of the two peoples towards religion. Says Lady Stuart: "In England *religion is for man*, in India *man is for religion*; and if man, how much more woman!" And she concludes with these words:—

"Broadly speaking, if we ask ourselves Who is to teach England to be spiritual? We must answer: 'India.' And again, if we ask, Who is to teach India to be practical? We must reply: 'England.'"

And she asks: "May we not mutually accept this as the ultimate aim of the 'Divinity that shapes our ends' in bringing us together?"

Lord Ronaldshay then remarked:

"The whole life of India is built up on an atmosphere of religion; and this makes it all the more necessary that we should try to understand something of the spirit of Indian religious thought by recognising that the religious practices of the country are characterised by much symbolism and are consequently open to much misunderstanding. How often do we talk about the Parsis as being 'fire worshippers' because we are ignorant or have forgotten the symbolic meaning of fire to the members of that community. The practice of the Jains in the preservation of all living things, even vermin, may seem disgusting to the observer who does not know or understand something of the beautiful doctrines which underlie such solicitude. Then again, to the ignorant the religious practices of the Hindu may appear to be nothing but idolatry and superstition. He sees the Hindu prostrating himself before the lingam, but does not see the symbolism of creative life that lies behind the act. I am quite sure that if once a man begins the study of the religions of India he will very soon find himself absorbed in an intellectual life—a life in which religion and philosophy go hand in hand more harmoniously than anywhere else I know—transcending in interest that of any other country of which I have knowledge. In common with everyone else in this room, I have been delighted with the general aim and style of the lecture. I am convinced that nothing but good can come of papers of this kind, and of discussions which may take place upon them."